

Wooden MONTHLY



AUGUST
1941

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(Continued on inside back cover)

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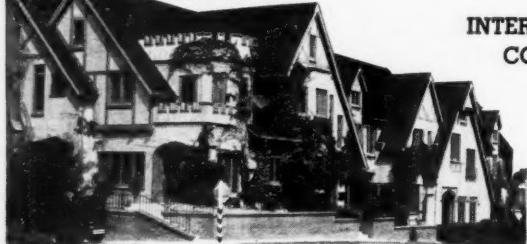
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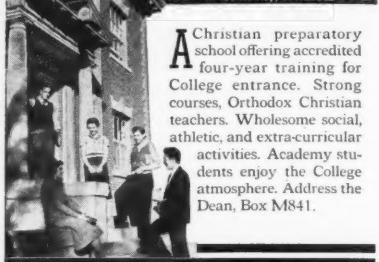
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Vol. XLI

AUGUST, 1941

No. 12

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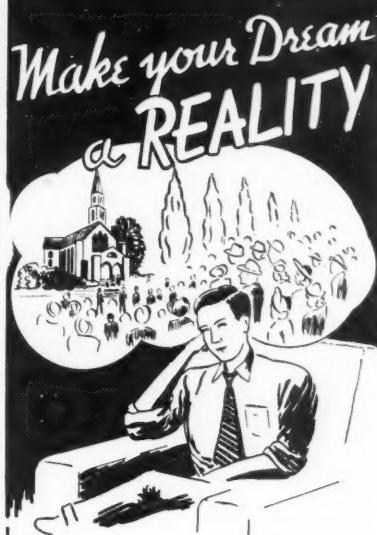
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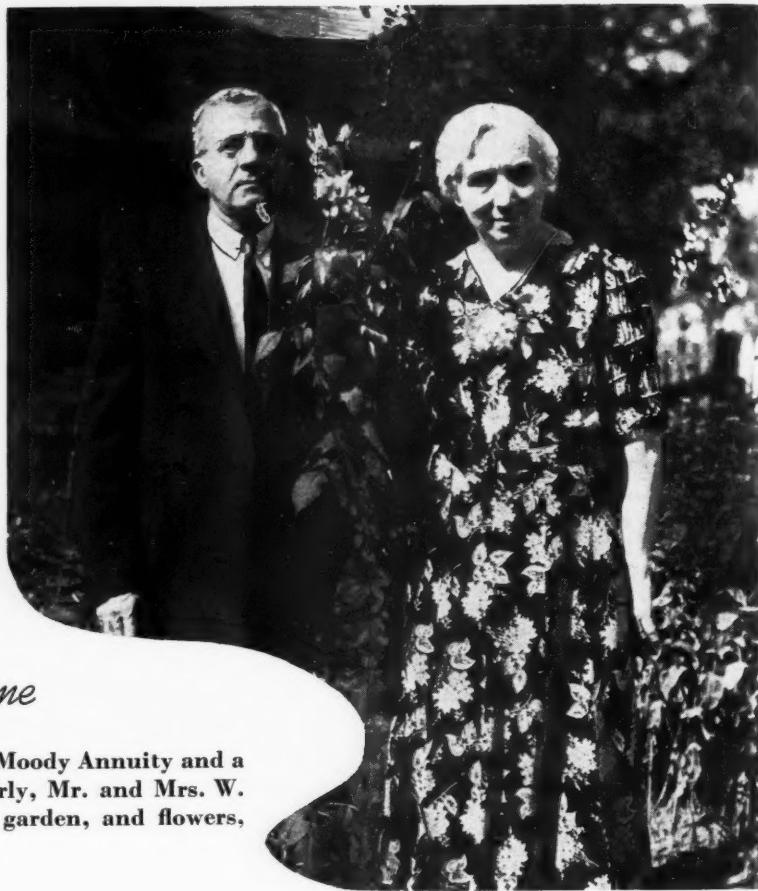
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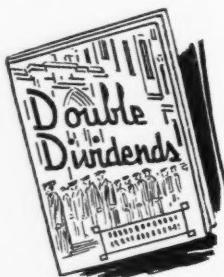
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MOODY MONTHLY

AUGUST, 1941

Editorial Notes

When the passengers on board the S.S. "Zamzam" were taken off before it was sunk by the Germans, there was great rejoicing among friends of

The Continuing Grace of God Moody Bible Institute. Sixteen of the missionary passengers were Institute graduates.

A cablegram from one of the number carried the Scripture reference II Corinthians 1:10, "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." How appropriate to the occasion was this scripture, and how meaningful to those servants of Christ who had gone bravely through such trying experiences!

This verse has deep significance for all of us. Many Christians in this age of darkness seem to live their lives in the expectation that "the worst is yet to come." Why shouldn't the Christian believe that the best is yet to come? Christ has delivered. You can look back and see a place where He manifested His power on your behalf. But why think that such an experience is final? Why not believe in His continuing grace? He hath delivered. But that is not all. He doth deliver. That means today, now. But even that is not the end. "He will yet deliver."

In all our gloom and gloomy provision for the "rainy day" ahead, let's expect the rain to mean showers of blessing.



"Wherefore, sirs," said Paul in an experience of mutual difficulty, "be of good cheer: for I believe God" (Acts 27:25).

Both psychologists and religionists are printing numerous exhortations to a downhearted world to cheer up. But that is not Paul's exhortation. He had a foundation for good cheer—faith in God. It was not a mere matter of whistling to keep up his courage. "Chins up," is a modern and much used expression. In and out of the war this exhortation has become almost commonplace.

Shakespeare in *Anthony and Cleopatra* has a thought which is merely secular but which can be transposed into realms of the sacred. "Be of good cheer. You're fall'n into a princely hand, fear nothing." Are you a Christian? Then, cheer up. Do you believe God? Then be of good cheer. You are in the hands of the King of kings, who is also your loving Father—so fear nothing.



Somewhere we have read that the Brit-

ish navy has a rule to the effect that "no officer shall speak discouragingly to his

mates either on watch or at

"They Helped" mess concerning the business in which he is or may be engaged." What a grand rule, and how glorious it would be if Christians took a similar attitude toward each other!

This is reminiscent of the prophet's record, "They helped every one his neighbor; and every one said to his brother, Be of good courage" (Isa. 41:6). Then they didn't speak discouragingly to a brother. With the enmity of the world, the flesh, and the devil, the battle is hard enough without Christians making it harder by their personal hindrances and obstacles.



The Harvard commencement this year brought an event both history-making and colorful to a day always memorable.

Behind the Scenes Following the regular commencement exercises, Oxford University (England) asked permission to hold a special convocation for the purpose of bestowing an honorary degree upon President Roosevelt. Viscount Halifax, British Foreign Minister to the United States, is also Chancellor of Oxford, and so with pomp and pageantry this special convocation was held. We understand this to be the first Oxford convocation on foreign soil. The event was epochal.

Lord Halifax in face, form, voice, and manner is ideal for the part he played. If you were to write a story around an English nobleman and you made him all that an English nobleman is supposed to be, you would have Halifax.

There was a striking academic procession, with Chancellor Halifax in gorgeous gown of black and gold. The gown had a long train, and a page bore the train. With much saluting and bowing the ceremony was gone through, with parts read by various participants and with many downsittings and uprisings on the part of his lordship and two immediate attendants.

The heart of the ceremony was the reading of the diploma being presented President Roosevelt, who was not present but received it through a representative. After Lord Halifax had in fine tone, with regal bearing, and with proper Oxford accent read the document, he indulged in one of his numerous downsittings, and apparently forgetting the public address microphone in front of him, in a stage whisper heard by many who sat close to

the public address amplifier, asked, "What shall I do now?"

We tell this neither for the humor nor the humanness of the incident, but because to our mind there is something symbolic about it. How often, in private, our statesmen must wonder what to do next. When you see them in public places they look competent and sound knowing. But if they had known as much as they thought they knew five years ago, the world would not be in its present condition. If they were wrong then, are they right now?

How we wish our statesmen, American and British, would whisper that question to God, "What shall I do now?" "If any of you lack wisdom, let him ask of God" is in the Bible most of these statesmen claim to revere. Why not put it to the test? And lest you should call this editorial to the attention of someone in a governmental position and he might not have a Bible near at hand, we write the verse in full. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraidth not; and it shall be given him" (James 1:5).

And further, you might remind your statesman friend that this verse will still be in the Bible and will still be true long after he has been cursed for his time serving or forgotten for his impotence.



If you attended any of the June commencements, or read the newspaper abstracts of speeches given, you will recognize the quotation. It was the

"It Must Not Happen Again" theme of a hundred dresses.

Most of the speakers at last yielded to the unpleasant fact of war. Most of them submitted to the necessity of participation on the part of America, and, tragedy of tragedy, on the part of those whose "commencement" was being observed. But this was the oratorical assurance, "It must not happen again."

It sounds as if the slogan for this war is in the making. The phrase by which a nation assured itself of permanent values out of the other war was "to make the world safe for democracy." But what became of that as an ideal for attainment? Who now believes that the phrase had or has any meaning?

"It must not happen again." Who says so? What is the guarantee? Education? But isn't Germany educated? Which is the better educated, Japan or China, and which is the aggressor?

How grim the gathering of the im-

tent in the great university commencements! They honored each other, gave degrees to each other, praised each other—blindly ignoring the fact that both the ideologies and the tools of destruction are the product of the university. If there is any institution which should beg forgiveness of both God and man it is the university.

And the president of one of America's greatest universities in bestowing more than a thousand bachelor degrees, said to the recipients, "I welcome you to the fellowship of educated men." We will not comment, but will invite the printer to place three exclamation points here. We could not help but think of the college campus in the same state, and almost as well known, where we beheld just one statue and that of a man who did not come within years of getting a degree. They kicked him out then, and they honor him now.

But most of these universities and colleges (the older ones) were founded by Christians, and those who believed the Bible, with great personal sacrifices, made the continuance of these schools possible. These Christians of other days believed "the fear of the Lord is the beginning of wisdom," and they wanted education built on such a foundation. But modern education has torn out the foundation stones of faith in God and His Word, and world chaos is the result.

It will happen again because the same old fat-headed conceit will produce another generation which in its own wisdom will try to scheme itself out of its difficulties instead of casting itself upon God to lift it out.

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:6).

"Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. . . . I thank thee, and praise thee, O thou God of my fathers, who has given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter" (Dan. 2:20, 21, 23).

Unbelief (failure to believe God) is the root of all the ills of the world—past, present, and future. It was the sin which separated man from God at the beginning of time. It is still the separating sin. Jesus, in giving a definition of sin, said, "Of sin, because they believe not on me."

The blame for the present world confusion seems widely, and at times wildly, distributed. Some are sure that capitalism is responsible, and they say the remedy is in a new social order. Some blame nationalism, and some see it all as a stage in evolutionary progress. The Jew has had more than his share of blame, and the anti-Semites in this as in every age have tried to make the Jew the scapegoat.

Many of the theological modernists secretly feel that the world made the tragic mistake of rejecting their program

of world improvement. *If* only America had joined the League of Nations, etc.!

There never was as much evidence piled up for the truth of the Bible as today. Prophecy and history both point to the accuracy of divine revelation. And the Bible says that unbelief is responsible for all the evils we know, whether national or personal.

It is unbelief which causes rulers to ignore God in their plans, and the same unbelief occasions the denial of God in the occupations and recreations of the people. It is not an extreme statement when we say that it is not sin which keeps men out of heaven—for Christ has paid the penalty for sin—but unbelief. Unbelief keeps a man in sin and in the place where he is steadily paying the penalty in character, and will one day pay the penalty in eternity. Faith saves, but unbelief destroys.



August will bring the graduation of the largest group ever to leave Moody Bible Institute. The school has three graduations each year, and the largest is always the August class.

More Workers There will be 152 to receive diplomas. They came from twenty-nine states, ranging from Connecticut on the east coast to Washington on the west coast, and from Minnesota, north, to Texas, south.

Nineteen denominations are represented in this group, and the graduates have in mind the following types of service: home field—pastorate, evangelistic work, children's and young people's work, Jewish mission, mountain mission, and rural mission work, musical ministry, child evangelism and Christian education.

Those who have volunteered for the foreign field are expecting to go to Africa, Alaska, Australia, Bolivia, Brazil, China, Czechoslovakia, India, and other parts of South America.

We invite earnest fellowship in prayer for these young people as they leave, and for the much larger number the Institute will welcome as new students early in September.



The editors of the *MONTHLY* greatly desire to make the magazine practical and helpful to Christian workers, preachers,

Helps for Speakers and Teachers Sunday School teachers, and others. Much of its content month by month is useful material in the preparation of addresses and Sunday School lessons.

We call your attention to the index found in the back of this issue. This number brings Volume 41 to a close, and September will start the new volume. If you will glance through the index you will see the wide range of subjects discussed in the general articles, and you will discover that many of these you may wish to file or otherwise preserve for future use. Each issue also carries a number of outlines and illustrations which are worth keeping for later use.

Forty-one years of the *Moody MONTHLY*! What eventful years! And how much more needed its message is today! We

thank God for the 50,000 (approximately) subscribers now on our list, but let us aim for 60,000. It is possible to add another 10,000 subscribers to the list this year if you will help. Keep your own subscription paid in advance and introduce the *MONTHLY* to a Christian friend. Thank you for your prayerful help in this—past and future.



"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).

A Needed Exhortation Christ ignored. Certainly these two words describe our age, and it may be that they explain our age.

The State ignores Christ. Rulers consult everyone else, even seeking advice from clairvoyants, but Christ is ignored.

Modern education ignores Christ. With platitudes and patronage it speaks of a Christ ideal or of a human Jesus. But our schools, for the most part, ignore Christ.

Industry ignores Christ. Employer and employee are embattled over their rights, but no recognition is made of His rights.

What shall we say of Christians and the Church? Sadly true it is that in altogether too many of our churches Christ is ignored—entirely ignored—while much is made of religion. If there is worship at all it is the worship of man. The whole thing can be reduced to a humanistic and naturalistic basis.

But this editorial is not intended as indictment but exhortation, "Consider . . . Christ Jesus." It is not a general exhortation, for it is limited to born-again Christians, "holy brethren, partakers of the heavenly calling." Your calling is heavenly in origin, heavenly in accomplishment, and heavenly in destination. That is to say it was initiated in heaven, made possible by the man from heaven (who is both Apostle and High Priest). It bestows a heavenly position now and guarantees a heavenly home eventually.

"Consider . . . Christ Jesus," the One who planned, performed, and will perfect all this. Gratitude says, "Consider Him," and memory joins, "Consider Him."

"Consider . . . Christ Jesus" always, everywhere, under all circumstances; with faith, with attention, with reverence, with humility.

"Consider . . . Christ Jesus" and there will be overflow of praise to Him and outflow of blessing to the world.

He deserves it and desires it. He asks it and accepts it. He requires it and rewards for it. Therefore, in your daily meditation and in your Sunday service of worship, consider Christ Jesus.



Wherever there is likely to be great success, the open door and the opposing adversaries will both be found. If there are no adversaries you may fear there will be no success. A boy cannot get his kite up without wind, a wind which drives against his kite. Opposing work, although in itself evil, is wondrously overruled by God for the best purposes, since persecution often arouses natural sympathy, and this becomes a ladder by which love climbs up into the heart.—C. H. Spurgeon.

Moody Monthly

WHY I BELIEVE*

in the Trinity

By REV. NATHAN R. WOOD, D.D.†



first learn the sublime fact that God is Three Persons in one divine Being. Now that we know God well as Three in One we can see Him foreshadowed so in history, psalm, and prophecy. But it was first fully and clearly known when the angel Gabriel said in a quiet, simple home in Nazareth to Mary, the devout and lovely daughter of the house, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35, R.V.).

I believe in God, the Father Almighty; and in Jesus Christ, His only Son, our Lord; and in the Holy Ghost.

IBELIEVE in the Trinity because I believe in Jesus. I believe in God. That makes me a theist. But it does not make me a Christian. I believe in Jesus as the only begotten Son of God, and as my Saviour and Master. That makes me a Christian. And it makes me a follower of the Trinity. Christianity exists because of Jesus; and it is Trinitarian because of Jesus. Jesus is the first and the most vivid and the supreme evidence of the Trinity.

The Trinity was first announced when Jesus was announced. For the fact that God who is One, as every Hebrew knew, is also Three Persons—Father, Son and Holy Spirit—was first fully revealed when Mary of Nazareth was told in the annunciation that she was to be the mother of the Son of God. That was as it should be. Rather than any priest or king, any great assembly, even any prophet or apostle, the one who was to be the mother of the Son was the one who rightly should

The Trinity was first manifested publicly at Jesus' baptism. Joseph and Mary knew the wondrous fact already, and Zacharias and Elisabeth, and perhaps John the forerunner, and a few others. And in the baby, the boy, the man Jesus, though neighbors did not know it, there walked daily in the streets and on the hillsides of Nazareth the visible evidence that God is Father, Son, and Holy Spirit. But at Jesus' baptism the fact of the Trinity bloomed into mighty, visible, audible realism. The Son was "baptized, and praying" (Luke 3:21). The voice spoke out of the heavens, "Thou art my beloved Son." The Spirit descended in "bodily form" upon him. The Father audible, the Spirit visible, the Son visible and audible—the Trinity stood revealed both to the senses and to the soul.

THE TRINITY WAS FIRST EXPLAINED by Jesus. It was in the last conversation before the cross, in the upper room and in the Temple courtyard on the way to Gethsemane. The disciples had not needed it before. They had Jesus. But now Jesus was going. Never did simpler words convey so clearly such divine truth. Since Jesus spoke those words, there is no God in the universe

but the Triune God. Part of the power of Jesus' teaching of the Trinity is that it occurs so simply, naturally, and almost casually, as things do when they occur out of one's lifelong inner knowledge. And in the conversation, out of deep inner experience, Jesus revealed in simple words the organic relationships of the Almighty Three in the infinite Being of God. The Father is first. A Father would be. He is the Source in the Godhead. The Son is begotten. He is second. And the Spirit "proceeds" from the Father through the Son. The Father sends out the Spirit through the Son. The Son sends the Spirit from the Father. All are eternal. All are God. All are Persons. All are One.

The Trinity was first formally proclaimed by Jesus. It was in His Great Commission. In the Commission, where He gave a formal, official charge for all generations and all nations, Jesus set a credal standard! It is a very definite standard, the credal confession of every Christian convert: "Baptising them into the name of the Father and of the Son and of the Holy Spirit." He did not require that one should analyze the Trinity theologically or metaphysically. But Christians will accept what is told them about Three Persons in One God. Little children do. Heathen converts do. And if converts are genuine and have Christ, they will accept Him as a divine Person. If they have been born again of the Spirit they will believe in the Three by a newly inborn intuition. So they will acknowledge God as Father, Son, and Holy Spirit. That is the confession which Jesus commanded. And it is the Christian confession because it acknowledges Jesus as God.

NOW I BELIEVE THAT GOD IS THREE—Father, Son, and Holy Spirit—because not only Jesus, but the Bible in general tells us so. And the Bible is the book which tells me all I know about God. I have experience of Him, too, but the Bible told it all first. It is inwoven everywhere in the New Testament, and especially in many of its greatest chapters. In such a chapter, for instance, as Romans 8 there is an almost continuous rotation of the names of the Three Persons. Sometimes all three occur in one sentence. Such a chapter, apart from its

*In presenting this series of articles on "Why I Believe," the MONTHLY has sought experts in various fields to give their testimony in line with the particular subject committed to them. It is not to be understood that the MONTHLY endorses all the views of these writers on other subjects.—The Editors.

†President, Gordon College of Theology and Missions, Boston, Mass.; author, *The Secret of the Universe*, see page 723 for advertisement.

main theme, becomes a paean of praise to the Father, Son, and Holy Spirit. So constant, luminous, and wonderful is the emergence of the triune glory of God in the New Testament! I cannot tear it out from the New Testament. And I cannot throw away the New Testament. It would leave me unsaved, stripped of eternal life, having no hope and without God in the world. So I accept the New Testament by every deepest instinct of the soul, and in accepting it I accept the Trinity, which is its very structure and fabric.

Because the writer has spoken and written a good deal about the Trinity, he wants to put on record here his firm conviction that the Bible does not tell us *why* God is Three in One. Some human thinkers have tried to tell us. But the Bible does not. Jesus does not. We do not know why God is Three in One. Does there have to be a "why"? God is what He is. "I am that I am." He said. He is the Cause of all things. He is why all other basic things are what they are. But nothing caused Him. Nothing made Him what He is. He is, in the highest spiritual sense—not an arid philosophical sense—the Absolute Being. He is. He is Three in One. That is His uncaused, wonderful, glorious Being.

It has often been suggested as an explanation of the Trinity that it is three divine ways of working—three ways in which God acts. But this has never gotten a foothold in general Christian con-

sciousness. It never can, for it is profoundly illogical. The logic is the other way. The fact is not that God is Three in One because He works that way—that is absurd. It is like saying that a man is tall because he wears a long coat, or that flying clouds and leaves make the wind blow. The logic is the other way. God works in that threefold way because He is that way.

I deprecate any attempts, then, to show why God is Three in One, or that He had to be Three in One. I have never made any such attempts myself. I have made attempts to confirm from universal evidence the fact that He is Three in One, and that man and the universe both reveal God so.

AGAIN I BELIEVE IN THE TRINITY because I know all those Three Persons by daily, personal experience. I am a child of the Father. I know His surrounding care. I have experienced countless direct answers to prayer addressed to Him, and have known of thousands more. I have freedom of spirit, deep consciousness of cleansing from sin and guilt by the redeeming Son, and victory in daily life in exact proportion to my dependence upon His risen, victorious life and my surrender to Him. I know by vivid experience the divine power in life and service that comes from the Holy Spirit, and the almost certain failure that comes whenever I fail to ask for His help. All of this

is by actual, practical, daily, and hourly acquaintance. I know the Father, the Son, and the Spirit each of them by specific, realistic, living evidence. I have tested the Trinity for fifty years. My experience of the Trinity did not originate my belief. But my experience deeply and vitally corroborates for me the fact of the Three blessed Persons in God.

My belief in God as Father, Son, and Holy Spirit is corroborated in yet another way, an almighty way—by the pattern of the whole universe and of His working in it.

This is not by incidental or accidental "threes" of all kinds. The Trinity is not confirmed by such illustrations and "analogies"; not by flowers, not by fountains, not by moisture in the air. Such things have illustrative value of a purely rhetorical kind, but they are not in the faintest degree an evidence of the Trinity. Patrick, preaching to the heathen in Ireland, might pick the shamrock growing at his feet and hold it aloft before the vast throng to show how there could be three leaves in one cloverleaf. There runs in it even now the thrill of great oratory. Luther, preaching in the cathedral church at Wittenberg to "two thousand souls including children and serving maids," might hold up the flower with its form, color, and fragrance to show three things in the one blossom, and open an eloquent window into the minds of his audience. But such things should not be made an evidence of the Trinity. Patrick and Luther did not do so. After all, does anyone think that the clover has a three-fold leaf because God is Three in One? Or that the stream broadens from spring, through brook, to river, because God is Father, Son, and Holy Spirit? Or that the humidity about us is mist, water, and ice because God is Three Persons in one God? Such purely rhetorical illustrations do far more harm than good if they are used as evidences of the Trinity. It is not by such accidental "analogies" that my belief in the Trinity is confirmed in the universe. No, but rather by the universal pattern and structure of the world.

For when we come to universal things, we come to a great and irresistible question: Why should not God, the ground of the universe, create and maintain His universe in accordance with His own Being?

And here the writer can only allude to things which elsewhere he has fully developed, and from that fuller exposition quote or paraphrase at a few points.

THIS UNIVERSE ABOUT US IS A WORLD of space, matter, and time, and it contains human beings. And it all reflects the Triune Creator, and to me deeply confirms my belief in the Trinity. Space consists of three dimensions in one space. Mathematicians may talk of a fourth dimension, but I notice that they always build their houses in three dimensions. Space consists of length, and breadth, and height-and-depth. The three are always one space, and the one space is always the three dimensions. In that it is like the Three in One.

Matter seems to be the "substance" of the physical universe. But we know now

Moody Monthly

Mount Hood,
Oregon, from
Hood River
Meadows.

Monkmeyer Photo



hourly the Son, specific, tested the sense of belief. Fully cor- Three on, and another pattern of working residential is not s and foun- Such purely in the Trinity. In Ire- growing were the could be the runs tatory. Cathedral thousand serving with its three men an of his not be Patrick does three- One? Spring, God is that and one one nations they are not my the versal

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that it consists of three things. Energy is the first; it is the source. Energy passes into motion, which is the second. Motion, faster or slower, in longer or shorter waves, becomes phenomena—heat, light, color, sound, hardness, softness. And all these in every possible way reflect exactly and minutely, like a precision instrument, everything which we know about the Trinity.

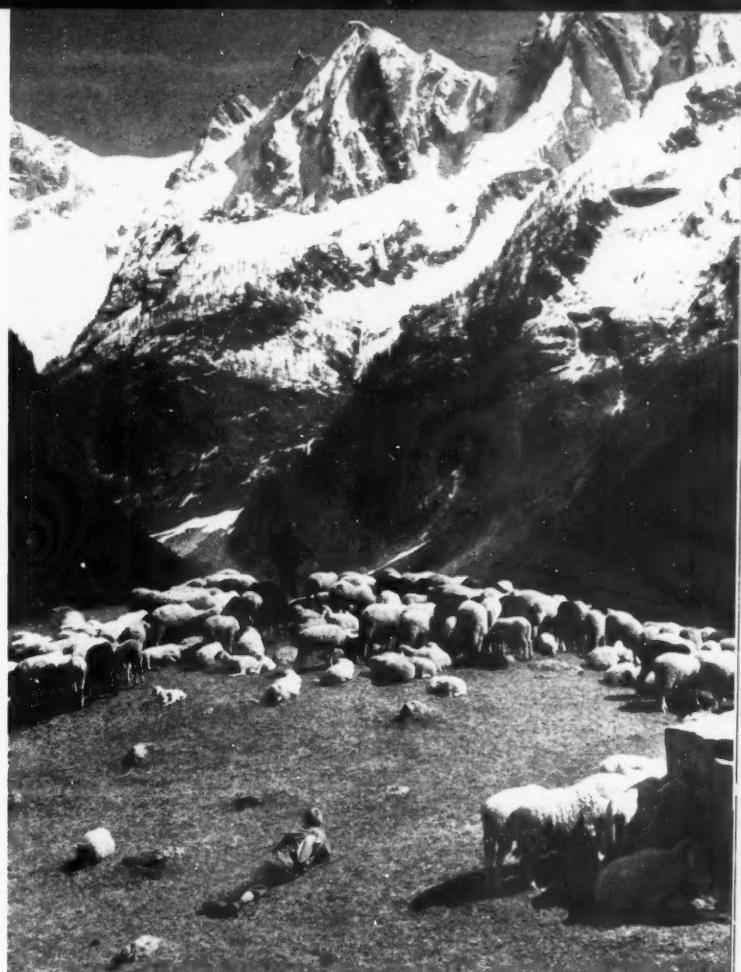
Time, too, is threefold. But it is not past, present, and future, as people have thought. For it comes out of the future! The future is the source, the reservoir, out of which time constantly comes into the present; to go into the past. It was tomorrow. Then it became today—it became the living present. Soon it will pass into yesterday; then it will be the past. All are the one time, and time is all three. And all of this in a score of ways exactly and marvelously reflects the Trinity. They are the Trinity of God expressed in terms of His physical universe.

"When you look up at the stars, and see in them a million burning mirrors of the mind and will of God, remember that around them, through them, beyond them, is the greater, more absolute, complete reflection in space itself, unseen, silent, everywhere, infinite, of His very Being, Father, Son, and Holy Spirit, the one God. And then remember that this moving, shining universe of matter around you is in its entire pattern and structure of energy, motion, and phenomena the absolute reflection of the Divine Being itself, Father, Son, and Holy Spirit, Three in One. And then remember that those vast pulsations and measures of time, beating through the stellar universe, with the ancient past, the present, and the distant future all visibly before you, are the perfect reproduction of the Three in One who made and upholds this universe of wondrous worlds."

These are no accidental "analogies" or illustrations. This is the pattern and structure of the physical universe, and, as it should, it reflects God. Truly, it deeply confirms my belief in the Trinity, in the God of the universe. And it can be even further shown, as we shall not try to do here, that space, matter or motion, and time, are together also a yet vaster triunity of a space-motion-time universe, reflecting in every broad and every minute detail the Almighty Triune Creator who made them and works through them.

MY BELIEF IS CORROBORATED too by the fact that man, who is avowedly made in God's image, most remarkably reflects in his daily existence the Three in One in God. For a man is a person, whom others see and know. Back of that is his nature, the unseen source of all that he is, embodied in the person. And radiating from that nature, through the person whom we meet and know, is the personality, working in other people's lives. Or in their proper order—the nature is the source; the person is the visible embodiment of the nature; the personality goes out from the inner nature, through the person, into the lives of others. And all this is, in endless detail, an exact, finite human reflection in man of the infinite Triune Being of God—of the Father, who is the unseen Source in

How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.—Psalm 36:7.



Albert Steiner Photo Official Information Bureau of Switzerland

the Three in One; of the Son, who is the visible Person, the embodiment of the Father; and of the Spirit, who goes out from the Father, through the Son, and works in the lives of others. So I find man a mirror of God and of His Triune Being.

How we get away, in these universal things, from the crude arithmetic which sometimes assails the Trinity! "How can Three be One?" is the basic objection which really underlies all other objections brought against the Trinity. "One and one and one make three, and never one." But in the universal things which make the fabric of the universe and reflect the Triune God, the three factors are never added; they are blended in deep unity. The nature and the person and the personality of man are not added together like blocks or stones; they blend in one individual being. Future and present and past do not add up to constitute time; they ceaselessly pass and blend, one into another, in the resistless reality of time. We do not add energy and motion and phenomena together, as if they were sticks or stones; they blend endlessly into each other to constitute matter. Above all, in space you do not add height and breadth and length, to find space. You multiply them. It is not height plus breadth plus length equals space. Space is too immaterial for that. It is height times breadth times length equals space.

So it is with God. He is not like blocks or stones. He is even more immaterial than space, for He is life. The Three in Him are not to be added. That is a very crude materialism. It is not One plus One plus One. The Almighty Three in that divine life are blended. Each interpenetrates the whole. It is One times One times One equals One. It is vast, intense unity. It is One times One times One equals God.

I have found the Trinity in Jesus. I have read of it in the Bible. I know the Father's love. I have been redeemed by the Son. I have been born again by the Spirit. I see the Three in One reflected in His universe. With all my heart and mind I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord; and in the Holy Ghost.



God seems to ask greater depths of experience of us as we go along the heavenly pathway. First the water of trial is ankle deep, then knee deep, and later loin deep with waters to swim in. Swimming on top of trouble would never be possible in ankle deep waters. How good that the Lord graduates our trials, which though severe all issue well.—E. M. Wadsworth, D.D.

This Grand and Awful Time

THE FIRST six chapters of the Book of Daniel are, broadly speaking, historical. However, there is a prophetic element in the section.

Nebuchadnezzar had a dream that he could not recall. The matter troubled him greatly. Daniel, by spiritual illumination, was able to recall the dream for the king and give him the interpretation thereof. The king saw a metal colossus: head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay. As the king watched the image, suddenly he saw a "stone cut out without hands" strike the image on its feet. The image instantly became like "chaff of the summer threshing floors" that is carried away by the wind. Then the stone "became a great mountain and filled the whole earth."

Daniel explained to the king that the image stood for the outward glory and unity of the world kingdoms, and that eventually these world kingdoms would be succeeded by a kingdom that "the God of heaven" would set up, "which should never be destroyed" (Dan. 2).

The last six chapters of the Book of Daniel are prophetic, although there are some portions of this section that are now historical, that is, the prophecies have been fulfilled.

DANIEL WAS GIVEN A VISION of the world kingdoms too, but he saw them "in their real character, as instinct with life, mere beast life, terrible animal power." He observed that the stone that the king saw stood for one "like unto the Son of man . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

To Daniel also was given a vision of the character of the time between the "going forth of the commandment to restore and rebuild Jerusalem," following the Babylonian captivity, to the consummation of the age, or the appearing of the "stone cut out without hands," which is the coming of the One "like unto the Son of man," for the purpose of establishing the "everlasting kingdom." One sentence in this description of the age attracts our attention for the moment, "Unto the end wars and desolations are determined" (Dan. 9:27, lit.).

Finally the Lord said, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." In the meantime, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Dan. 12:9, 10).

The Conflict Between Good and Evil

Rev. Guy Edward Mark, D.D.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.—Daniel 12:10.

The age in which we are living is a grand age because it is the age of the gospel of the grace of God.

Three things are involved. First, "many are being purified." This refers to character. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

Secondly, many are being "made white." This refers to conduct. John in vision saw the hour when Christ would be presented with a "glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:27). It would be pure in character.

He also observed that it would be "arrayed in fine linen, clean and white." And then he was given the explanation of the white linen robes. The fine linen, he was told, is "the righteous acts of the saints." This robing with the white robes takes place at the marriage of the Lamb. The Church "hath made herself ready" (Rev. 19:7, 8).

You and I can never make ourselves ready for that day as far as character is concerned; God alone can do that as we permit Him to do it. However, we can make ourselves ready as far as our conduct or works are concerned. Our righteous acts done now, will determine the beauty of our robes at the marriage of the Lamb.

And in the third place, many are being "tried." This speaks of conflict. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13).

Purified, made white, tried—these are phases of God's vast work of redemption to be worked out in this age, in this grand age of the gospel of the grace of God.

THE AGE in which we are living is a grand age because it is the age of the Church of Jesus Christ.

It is an unspeakably precious thing to be a member of the Church of Jesus Christ; to be one of the great body of believers in the Lord Jesus.

In the first place, it means that we have become God's dwelling place here on the earth. "Ye . . . are builded together for an habitation of God through the Spirit" (Eph. 2:22).

In the second place, it means that we

are now an example of God's wisdom, being shown to "principalities and powers in heavenly places" (Eph. 3:10).

And in the third place, being a member of the Church means that one day we shall be an object lesson of the marvelous grace of God. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ" (Eph. 2:7).

Once more, the age in which we are living is a grand age because it is *pre-eminently the age of soul-winning*.

Paul in writing to the Romans said, "I am ready to preach the gospel to you that are at Rome also . . . it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:15, 16).

To the Jew first—this was the order of procedure then, and nowhere in the New Testament do we find it changed. It is still to the Jew first. One of the failures, and I think I may say tragedies, of the Church is her neglect of our Lord's brethren according to the flesh.

The gospel was preached to the Gentiles for the first time in the home of Cornelius (Acts 15:14). The all-age command of our Lord is, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Yes, the age in which we are living is a grand age because it is the age of the gospel of the grace of God, the age of the Church of Jesus, and pre-eminently the age of soul-winning.

BUT, ON THE OTHER HAND, the age in which we are living is an awful age. "The wicked shall do wickedly." It is an awful age because it is an evil age. Paul is the authority for this statement. Christ "gave himself for our sins, that he might deliver us from this present evil age" (Gal. 1:4).

Satan is the god of this age. His original ambition was, "I will exalt my throne above the stars of God . . . I will be like the Most High" (Isa. 14:13, 14). The world refused the rule of God at Calvary and chose Barabbas instead of Christ, thus exalting Satan to the position to which he aspired, namely, the god of this age. Paul, in speaking about the reason why so many people see nothing to be desired in the gospel, said, "The god of this

age hath blinded" their minds (II Cor. 4:3, 4). Satan is nowhere spoken of as being the god of any other age.

He is now the unseen god of this age. He will eventually come out into the open, incarnated in a man, the Anti-christ, and then he will declare himself to be God. Paul, prophetically speaking, said, He "sitteth in the temple of God, showing himself that he is God" (II Thess. 2:4). And John in vision saw the thing actually take place. He saw the god of this age, incarnated in a man, demanding universal worship (Rev. 13).

THE AGE in which we are living is an awful age, in the second place, because men willingly yield their lives to the god of this age, and submissively, though ignorantly in many instances, do his will.

All men either serve Christ or the god of this age. Jesus made this very clear. Here are His words: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

Here is the great delusion of the age, that non-Christian men—clean in habit, honest in their dealings with their fellow men, intelligent, cultured, and courteous

—are making a contribution to the kingdom of God. Jesus is our authority for saying, "Not so." Those who have not definitely lined up with Jesus Christ are definitely lined up with the god of this age.

And last of all, the age in which we are living is an awful age because the "wicked shall do wickedly." Or as Paul puts it, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13).

Some will be out in the open. Men of "vile affections . . . filled with all unrighteousness, fornication, wickedness, covetousness, malice, envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despotic, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:26-32).

PAUL in writing to Timothy said, "This know also, that in the last (Continued on page 724)

Buckingham Fountain, Chicago

Mulcahy Photo



A Living Sacrifice

By

Stephen E. Slocum, Ph.D.

Florence Hansen (center) has worked for five years with the Mazateca tribe in Oaxaca, Marianna Slocum (right) and Evelyn Woodward (left) are working with a Mayan tribe in a remote part of the Chiapas Mountains.



CHRIST humbled Himself in order that He might be exalted, and the transforming power of His life in His disciples follows the same course. The heart of the Christian message is that not only did Christ die for sinners, but He died *for sinners only*. Unless we put ourselves in the sinner's place we have no part in the atonement of Calvary. Yet if the church should place over its doors the inscription, "For sinners only," no doubt it would empty half the pews.

In the first three chapters of Romans, Paul accuses the world of sin: "For all have sinned, and come short of the glory of God" (Rom. 3:23). Then he sets forth the grace of God in providing a vicarious sacrifice for sin: "Being justified freely by his grace through the redemption that is in Christ Jesus." This free gift of God's grace, however, entails a human obligation. It is this fact that marks the distinction between the dispensations of

the Old and New Testaments. In the Old Testament human obligation conditioned the divine blessing. Keeping the law brought a reward, as illustrated in the First Psalm and many others. In the New Testament the divine blessing precedes human obligation; faith precedes works. This is the order in which the truth is set forth in Romans. Sin precedes grace, and grace is followed by Christian service. In consequence of Christ's free-will offering of Himself for us, we are likewise constrained to make a free-will offering of ourselves. In the inspired words of Paul, the sacrificial life of Christ must be manifest in the sacrificial lives of those who live by Him. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The whole aspect of life is changed in one who is spiritually reborn. The natural man is an introvert as far as his desires are concerned. He seeks personal satisfaction of his senses, or of his pride and ambition. The soul that is spiritually

reborn is humble as Christ was humble. His citizenship is in heaven, and, like Paul, he lives not by sight but by faith in the Son of God. His life is no longer selfish but sacrificial; he is not self-willed but self-surrendered. In a word, his life is not self-centered but Christ-centered. The beatitudes of Jesus mirror the qualities of a Christ-centered life. Above all else such a life is evangelistic. It has been said that God had only one Son and He was a foreign missionary; and certainly those who follow Christ most closely heed His command to go into all the world and preach the gospel to every nation.

PAUL's own life is the great scriptural example of the missionary spirit in one who literally presents his body as a living sacrifice. He could truly say, "What things were gain to me, those I counted loss for Christ" (Phil. 3:7). In the completeness of his self-surrender he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). In the passionate zeal of his missionary spirit he wrote to the Ephesians, "Remember, that for the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). Persecuted, beaten, imprisoned, shipwrecked, stoned until left for dead, he

could say on the eve of his martyrdom, "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). Reading his epistles, we cannot fail to apprehend, however dimly, the significance of his words, "I count all things but loss . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:8, 10).

In every age since Calvary the Church of Christ has been built on sacrifice. In the persecutions of the first century under the Roman emperors, living sacrifice was the common lot of the Church. The cornerstone of the Protestant Church was likewise laid in the blood of martyrs. The pages of history are red with the blood of the massacre of the Huguenots, the tortures of Dutch Calvinists under the Spanish Inquisition, the slaughter of the Scottish Covenanters, and the persecution of the Puritans. Today this sacrificial heritage is forgotten. The Church as an institution is a philanthropic organization, conducted like big business. Yet there are even today men and women rich in faith and poor in spirit who follow in Paul's footsteps as pioneer missionaries.

THE outstanding pioneer missions today are "faith missions." One of the largest is the China Inland Mission, founded in 1865 by Hudson Taylor, which now has more than thirteen hundred missionaries in the field, and nearly five thousand native workers. It guarantees no salary to its missionaries or its staff at home, but relies entirely on faith and prayer for its support. Needless to say, a faith mission does not attract modernists.

The African Inland Mission is another example of a faith mission, which depends solely on prayer to supply its needs. It was founded on the faith of a pioneer missionary, Peter Cameron Scott, who gave his life in this cause within a year after entering the field. These pioneers had the choice of a sheltered life in the ministry, with a guaranteed salary, a comfortable manse, and a retiring pension, but they chose to make their lives a living sacrifice.

A third example is the Sudan Interior Mission, which, like the others, was founded on faith and sacrifice. The founders were three young men who tried in vain to interest churches and missionary boards in this field, with its vast population of sixty million souls untouched by the gospel. Failing in this, the three went out on faith, and within a few months two of them had given their lives in their last full measure of devotion. Today this mission has about nine hundred missionaries in the whole Sudan, working in twenty different languages. Yet in all these years, "no worker has had a salary guaranteed by man, but all who have gone forth trusting in the Lord have found that He sustains all His workers."

Today our "good neighbor" policy toward Mexico is receiving many press notices. But when the Pharisees asked Jesus, "Who is my neighbor?" He replied with the parable of the Good Samaritan. The faith mission which is quietly giving Mexico the Bible in its native Indian dialects is fulfilling the spirit of the parable.

Some three million Indians are in Mexico living in the same primitive simplicity as their ancestors before the Spanish conquest. These are direct descendants of the ancient Maya and Toltec stock, which had already attained a high degree of civilization before the Christian era. These native tribes today speak fifty-one tribal dialects which have never been reduced to writing, and are regarded as the most difficult languages in the world. Their tribal pattern of life petrified, so to speak, some two thousand years ago, and they live today in much the same fashion as the natives of Palestine in the time of Christ. More than half of these fifty-one tribes live in the remote mountainous regions of the states of Oaxaca and Chiapas, where there are no roads but only rough trails, and where men and women carry all burdens on their backs by means of a tump line around their foreheads. Life is of the most primitive type. In the warm regions, the *tierra caliente* (houses) are built of cornstalks or of poles, and at the higher levels, of adobe with roofs thatched with straw. A house consists of a single room with an opening for a doorway, but without a window or a chimney. The smoke from the fire built on the mud floor seeps out through the thatch, soon turning it black. Household implements are four in number; a *copal*, or clay griddle, on which tortillas are cooked; a *metate*, or hollow stone for grinding corn; a *petate*, or straw sleeping mat, and an *olla*, or earthen water jar. The men have a universal implement which they wear at their side, a *machete*, which they use for all purposes. These Indians are pagans, with a few Catholic symbols left over from the conquest mixed in with their superstition.

Until a few years ago, no attempt had

been made to give these native Americans the Bible. The need and the opportunity in this mission field was visualized by the late Leonard L. Legters, and by faith alone he organized a school of linguistics in which to train workers to enter this field. As director of this school and of the work of translation in the Indian dialects, Mr. Legters associated with him a veteran pioneer missionary, W. Cameron Townsend, who with his wife had already spent fifteen years in Guatemala in translating the New Testament into the Cakchiquel dialect spoken by a tribe of 200,000 monolinguals. Under the devoted direction of these associates, this pioneer mission has grown into a group of thirty-seven Bible translators, working in eighteen of the most important and largest tribes.

THIS group forms a faith mission in the original sense of the word in which Jesus sent out the seventy-two by two, without money and without scrip. Most of them are young college graduates with special training in linguistics, for it requires a high degree of ability as well as special preparation to master these difficult tongues. Many of them are young college girls, appallingly unfitted by conventional standards for pioneer life in the jungle, but with the abiding faith that conquers all things temporal. The quality of their faith is evidenced by the fact that they go out on a one-way ticket, with no financial backing, relying entirely on prayer for their personal safety and material support. No

(Continued on page 730)

Dr. Slocum is a member of American Society of Civil Engineers; honorary life member of American Society of Naval Engineers, also consulting engineer and author.



The Fast-Closed Door

or "The Light of the World"

WELL, my dear, and what is your name?" The famous Dr. Andrew Bonar, of Scotland, was saying good-by to a medical missionary accompanied by his young sister, and to the latter this question was addressed. "Christine," was her reply. What a lovely name!" said the aged servant of the Lord. "You see, my dear, you have Christ in your name; but have you Christ in your heart?" She was silent to that important personal question, but could not forget it. That night after a long talk with her brother, she flung wide open the door of her heart to the Saviour, and has shown by years of consistent Christian living and faithful and successful service among the Edinburgh students, the reality of her decision. You may not be so fortunate as to be able to say that you have Christ in your name, but that does not matter. The question of all questions is, Have you Christ in your heart? Or is He without, as in this well-known picture?

This is a reproduction of Holman Hunt's "Light of the World," famous all the world over. Desirous of preaching the gospel by art, Mr. Hunt long brooded over the thoughts which ultimately found expression in this picture painted in Palestine during four fruitful years spent there. From his own words we gather that in the orchard attached to the house he rented in Jerusalem, in an open shed of hurdles, he worked from nine in the evening till five every morning for two or three months, about the time of the full moon. He painted by the light of a candle, considering a stronger illumination too blinding for his purpose.

THE SCENE IS A GARDEN outside a fast-closed door. The hinges are rusty. Rank poisonous weeds and clinging ivy have grown in profusion, blocking up the doorway. Fruit lies on the grass, ungathered and uncared for by the one inside. Christ is knocking for admission with His right hand. Hanging from His left hand, attached by a cord, is an oriental lantern. The contrast between the warm light of the lantern reflected on His face, garments, and the door, and the cold gleam in the sky before the dawn, is very striking, and cannot be seen with any degree of perfection in uncolored reproductions. He is dressed in a

rich royal robe clasped by a brooch of costly jewels, with a priest's robe within, and on His head a kingly crown of glory and beauty, strangely entwined by the crown of thorns, emblem of the curse that fell on nature because of sin, and yet some of the thorns are seen bursting out into leaf for the healing of the nations. He is, therefore, here represented as Prophet, Priest, and King. As Prophet, He speaks to each individual soul; as Priest, He has atoned for sin; as King, He rules and reigns in the hearts of men, as He will rule and reign on the throne of His father David. The door has no handle on the outside, and can be opened only from within.

One criticism might legitimately be raised. Why should He, who is the Light of the world, require the artificial light of a lantern? Is not He light in Himself! True! But we must remember that in Eastern lands, without public lighting schemes, no respectable person would think of being found outside without a lantern. To possess a lantern was really a certificate of good character. Only thieves and shady characters went forth without such aid. He knew no sin, therefore He took a lantern to avoid the appearance of evil. Is it not written, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105)? And did not the Saviour love the Holy Book and use it constantly? Therefore the lantern in the picture is quite in place.

THE ORIGINAL CANVAS, which is a small one, was purchased by Keble College, Oxford, where it hangs in the chapel used by the students. But Holman Hunt became disturbed in mind when he discovered that only a certain class of students, and but few at the most, would ever see the picture, which he had painted as a pictorial sermon for multitudes to see. In 1930, a wealthy gentleman, hearing of his disappointment, commissioned him to paint a replica on a much larger canvas, to be presented to the Dean and Chapter of St. Paul's Cathedral, London, for constant exhibition there. Holman Hunt visited Keble College, painted a replica (which is in the Manchester Art Gallery), and from that he painted the larger canvas now in the cathedral in London. But in these two he made striking differences in the

length of the beard, and in the inclination of the head. In the first, the head is slightly bowed in distress and dismay at the long continued fast-closed condition of the door, but in the last two the head is slightly raised, and the face bears a hopeful and more confident look. What sort of an appearance has the Saviour as He stands outside your heart's door? Hopeful, or otherwise? Look at the far-away look in the eyes, clearly seen in the picture. He is looking straight before Him, yet He does not see anything, because He is intently listening for a sign that the occupant has heard and is responding. Has there been any response made by you to His knock?

Holman Hunt had Revelation 3:20 in mind when he painted this masterpiece. Let us examine the verse: "*Behold*"—a scriptural exclamation to draw attention to something very important. "*I*"—this "*I*" is none other than the King of kings, and the Lord of lords. Wondrous condescension! "*Stand*"—posture of a servant. How homely a figure for the Saviour and King to use! Do monarchs knock and wait at doors? Not as a rule. What an honor then is here conferred. Yes, there He is standing amid the night dews and the darkness. "*And knock*"—yes, He knocks—and not once or twice. A knock at the door can mean a great deal. What deep and important issues sometimes hang upon a knock. "*If any man hear my voice*"—He speaks as well as knocks. His voice can be heard, and should be heeded. "*And open the door*"—many hear without opening. Why does He not open the door Himself? There is no handle outside, and He will not force His way. He respects the will power

By

ROBERT LEE

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given man at creation. One of the first lessons in philosophy is the self-limitation of the Almighty God by His bestowal of will power to man. "I will come in to him"—there we have the vital message of the picture and of the scripture. "And will sup with him"—that surely means joy unspeakable through wondrous fellowship. "And he with me"—the admitted Guest now becomes Host.

A DISTRICT VISITOR left a sheet almanac at a house. The central picture was a reproduction of Holman Hunt's picture "The Light of the World." Mother and son looked at it with wonder as it was placed in a prominent position on the wall of the home. The father came home for dinner and his attention was called to it by the boy. "Look, Daddy! Who is it?" The father looked at the picture, but gave no answer, though he knew. But the little fellow was not to be denied, and again came the question, "Who is it, Daddy? Tell me, Daddy." At last he blurted out, "A man, of course." "What man, Daddy? What is His name?" Compelled by the earnestness of the child, he said, "Christ." "But what is He doing, Daddy?" he asked. "Why, don't you see? He is knocking at a door," replied the father. "How long will He knock, Daddy?" came the further question. "I don't know," came the reply.



Still the boy asked, "What is He knocking for?" to receive the answer, "Because He wants to go inside." "Why don't they open the door?" This question the boy repeatedly asked during the dinner, remarking, "I'd open the door. Wouldn't you, Daddy?" The father began to feel very uncomfortable, and left as soon as he could to get away from the questioning, which had aroused a tumult of thoughts in his mind and heart. Returning from work after the boy had gone to bed, he learned that even during tea the same questioning occurred. Both husband and wife confessed that the boy's questions had aroused feelings long crushed and silenced, but at last both knelt, confessed their sin of keeping the Lord outside of their hearts and lives, and received Him as their Saviour.

The above is the usual application of this picture and the scripture, and most assuredly there is in both a message for every unconverted person. But is it not a startling fact that this message was originally addressed to professed Christian believers! It was part of a message to the last of the seven churches of Asia. They had become lukewarm, because they had increasingly become absorbed with material prosperity, and had become unaware of growing spiritual destitution.

THAT WAS BY NO MEANS simply a quaint remark by someone that "Christianity is not Christ *and* me, but Christ *in* me." Why, that is the very glory, and also the sum and substance, of our Christian faith! No other religion in the world save ours (yet Christianity is infinitely more than a mere religion) even hints at such a possibility. Israel marveled at the privilege of God's dwelling in their midst, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God?" (Deut. 4:7). But now in the New Testament times God comes even closer than Israel ever dreamed of—Christ within us! In fact, no one can become a true and living Christian unless Christ has taken up His abode within the heart. And the depth of our Christian experience, and the progress we make in the things of God, are dependent upon our realization of that fact, and permitting the indwelling Christ to have His own way with us.

And that last point is the clue to a difficult problem. Paul informed the Ephesian church that he was asking of the Lord several mercies and blessings, and one among them was, "That Christ may dwell in your hearts" (Eph. 3:17). But they were real Christian people, and no one can be a Christian without the indwelling of Christ. But Young's *Concordance* shows that "dwell" means more than "enter," for it has also the thought of "being at home." Friends have moved to a new home. We meet them. We know they already have moved, but we now ask if they are settled in their new abode, when they may reply, "How can we feel at home in our new house until all the dirt has been removed, and until all the carpets are laid, and the pictures and furniture in their proper places?" Christ had entered into the hearts of these Ephesian Christians; in

fact, it was that act of our Saviour that made them real Christians. Yet it is clear from that epistle that some uncleanness and much disorder were allowed in some of their lives; therefore how could He be quite at home in such? That is the clue to the problem.

The indwelling of Christ was one of two secrets committed to the apostle Paul (Col. 1:26, 27). And it was only through his ministry that it became known. Of course, here and there hints of such a privilege were given (John 15:4, 5, 7). No one can doubt the importance of heart-cleansing and heart-possession by the Lord (Mark 7:21, 22). What a momentous fountain the heart must be that all the vile things mentioned in this scripture can flow out of it! As the heart is the birthplace of all depravity, it must be the birthplace of all moral redemption. It is little use attempting to purify the stream if the fountain is foul. Clean hands are not sufficient; we must have clean hearts. The way to clean hands and feet morally is via the heart.

BUT THERE ARISES another question. Must we take the indwelling of Christ in a figurative sense only, or may we understand it to be a literal fact? With the scripture in mind, there is no doubt whatever that it must be taken in a literal sense. We know that the figurative interpretation is popular in certain religious circles, especially where unsound views of the Godhead are held. To one who does not believe in the deity of our Lord Jesus Christ, the literal application and interpretation is sheer nonsense. Yet the one who bows before Him as the Second Person in the Godhead, sees no difficulty in the literal view. Certainly what is meant is no mere influence radiating from Him, but a personal presence. And we admit that, in one sense, this seems an incomprehensible mystery, which no intellectual explanation can make clear to us. But then we are dealing with things spiritual, which the Word declares often seem foolish to the mere man of the world (I Cor. 2:14).

For many years the Keble College picture of Holman Hunt's "Light of the World" remained in its frame untouched. But in 1919 the authorities decided to clean the canvas. Then they discovered for the first time a prayer the artist had written in one corner where it would not be seen by mortal eye when in its frame. This is what was written, "*Me non prae-termittas Domine,*" which being interpreted reads, "Do not pass by me, O Lord." A very touching prayer by the artist! He will not pass us by if we bid Him enter.



What Better Way to Help?

Editors:

Have just finished reading editorial in July issue of MOODY MONTHLY, "The Men in Camp." Enclosed please find a dollar. May God multiply it for His glory. Would like to become a sustaining subscriber of a dollar a month to help put these magazines in the camps for the boys. What better way to help? I pray for them and their salvation.—Mrs. R. D.



A residence in Panama City. Note stairway down to water where small boats come alongside.

Tivoli Hotel, Panama City.

The one-horse carriage is still a familiar sight on the streets of Cristobal and Colon on the Isthmus.

The president's palace in Panama City.

Washington Hotel, Cristobal, Canal Zone, facing the Atlantic entrance to the Panama Canal.

American Mission Fields PANAMA

Pictures and information furnished by the United Fruit Co., Chicago Daily Tribune, and Mid-Missions.

On his last voyage Columbus established a colony at Porto Bello in Panama. Two months after he departed for Spain

it was wiped out by the Indians. Later it was recolonized, and since that day it has been under the Roman Church.

An archipelago on the Atlantic Coast of the republic is located only a few miles from the entrance to the canal. There are 365 islands, on which hundreds of San Blas Indians make their homes. These Indians are seldom seen by tourists and little is known of them to the outside world. Visitors may not stay on the islands after sundown.

A treaty between the republic and the chieftains protects the Indians from exploitation and guarantees them the right to regulate their own affairs according to their tribal laws and customs. For clothes, the men wear almost nothing, while the women dress somewhat like the old-time Egyptians. Nose rings of pure gold are almost obligatory. The homes are bamboo huts with palm thatched roofs and floors of hard clay. To set up housekeeping, a bride needs a few





San Blas Indians on the dock at Tigre Island.

Indian village at Tigre Island.

Missionary working among the natives of San Blas.

Church with the "Black Christ" in Porto Bello. The statue, made of gold, was painted black in order that it would not be stolen.

Wash day.

Ox carts are the means of native transportation.

The native village of Campana.



wooden stools, a hammock, an iron pot in which a charcoal fire may be built, and a few dry gourds for dishes and kettles. Food consists of yams, bananas, coconuts, and fish.

Their moral code is strict, and their blood is probably the purest among the American Indians. There is a high percentage of albinos among the San Blas. They are known as "moon children" and as "the white Indians of Panama."

In a Roman Church at Porto Bello is a statue called the Black Christ. The king

of Spain sent to Carthage, Columbia, a life-size figure representing Christ, made of solid gold. En route a storm arose and the sailors took shelter in Porto Bello. Later they made several attempts to leave, each time a storm delaying them. Being superstitious they believed that something was on board that the gods wanted left behind. They took off the statue of gold and sailed away on a calm sea.

Later Sir Francis Drake and Pirate Morgan attacked the city. The priests

painted the gold figure black to hide its value. It remains today as the patron saint of Panama. In religious processions 40 men carry "the Black Christ of Porto Bello" followed by women carrying lighted candles—following into eternity. Oh, that these people might know the Lamb of God that taketh away the sin of the world.

The workers are few among the Spaniards and Indians of Panama. Pray that God may send forth laborers into this needy field.





"I watched some broad and sunny leaf, and loved to see
The shadow of the leaf and stem above, dappling its sunshine."—Coleridge

THE NAME Elohim stands at the very threshold of God's revelation of Himself. It is the plural of El and occurs twenty-five hundred times in the original manuscripts. Here it is joined to a verb in the singular: "God [plural] created [singular] the heaven and the earth." It is frequently used with verbs, adjectives, and pronouns in the singular, as in the verse, "Let us (plural) make man in our image" (singular) (Gen. 1:26). "He is a holy God (plural); he is a jealous God" (singular) (Josh. 24:19). Here Trinity is seen acting in unity, a fact that finds confirmation in subsequent revelations of Himself.

We read that "God . . . created all things by Jesus Christ" (Eph. 3:9) and that "all things were made by him" (John 1:3), thus identifying the "us" of Genesis with the Spirit. "By his Spirit he hath garnished the heavens" (Job 26:13). We are told that "the Spirit of God moved upon the face of the waters and God [Elohim] said, Let there be light" (Gen. 1:3).

Following closely this revelation of Himself as the Creator is the mystic name.

Then comes the revelation of Himself as El Elyon—God the Most High. This was first mentioned when the king-priest of Salem "brought forth bread and wine: . . . and blessed him and said, Blessed be Abram of the Most High God [El Elyon], possessor of heaven and earth" (Gen. 14:18, 19).

This revelation of God produced so profound an impression upon the patriarch that he not only gave Melchizedek tithes of all the spoil, but when the king of Sodom offered him further indemnity Abraham said, "I will lift up mine hand unto the Lord [El Elyon], the Most High God, the possessor of heaven and earth, that I will not take from a thread, even to a shoe latchet" (Gen. 14:22, 23).

About one thousand years later Moses said, "The Most High [El Elyon] divided to the nations their inheritance, when he separated the sons of Adam" (Deut. 32:8).

The name seems not to have been re-

ferring to again until Daniel said, "Ye servants of the Most High God [El Elyon], come forth" and "This is the decree of the Most High [El Elyon]. . . . They shall drive thee [Nebuchadnezzar, the world's supreme dictator] from men, and thy dwelling shall be with the beasts of the field . . . till thou know that the Most High [El Elyon] ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25).

POPULAR religious leaders who claim that "any authority except as a survival has passed," that "the general result of the shaking of authority has been to unsettle all of us as to the question of authority in religion," and who like the king of Babylon are on the down grade, will inevitably be forced to the same conclusion as was Nebuchadnezzar, "I lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High [El Elyon], and I praised and honored him, that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation . . . at the same time my reason returned unto me" (Dan. 4:34, 36).

Yes, the day is surely coming when a paganized Christianity and a world in revolt against God will know whose word shall stand, His or theirs. He is coming to possess His possessions and to take the government of the world upon His own shoulders.

Nor was this the only name by which our God revealed Himself to Abraham, for we read, "And Abram said, Lord God [Adonai], what wilt thou give me?" (Gen. 15:2). This term is applied to our triune God and in the singular to man. The use or omission of the initial capital letter marks the only difference in its application. When applied to man the word points to two relationships which to the Jews were regarded as synonymous. A recognition of it by Gentiles would greatly conduce to their domestic felicity—"master," or "lord," and "husband."

"My lord [adon] being old also," said Sarah (Gen. 18:12). Shakespeare also uses the term in the following:

*The worthy lord
Of that unworthy wife that greeteth
thee . . .*

The name is applied to God but once in Genesis, once in Numbers, twice in Deuteronomy, more frequently in the historical books, and rarely in the poetical books of the Old Testament.

Both these relationships exist between our God and His people according to His own declaration: "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13). Enfolded in the name is one of the sweetest revelations of His love, a relationship to which the prophet referred when he said of his ancient peo-

Mystic and Transcendent Name

Will Its Lost Pronunciation Be Restored in the Millennial Age?

ple, "Thou shalt be called Hephzibah [my delight is in her], and thy land Beulah [married] . . . as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:4, 5). Of the Church it is said, "That ye should be married unto another even to him who is raised from the dead" (Rom. 7:4).

Happy day when having surrendered absolutely and eternally to the will of her Lord, "He will look upon her, and in His eyes will beam admiration, infinite, divine, for she is His chosen—His elect."

STILL another revelation of Himself to Abraham was through the name in Genesis 17:1. "The Lord appeared to Abram, and said unto him, I am the Almighty God" (El Shaddai). "El" signifies "the Strong One," and "Shaddai" is invariably used in Scripture for a woman's breast. Our God here reveals Himself not only as the strength of His people, but as their satisfier, their nourisher—the One who pours Himself into the hearts of those who are athirst for Him. The name which is translated "Almighty God" seven times and "the Almighty" forty-one times is expressive of God's boundless resources to satisfy the craving of every longing heart.

It would seem as though our God were at a loss to convey to His own an adequate expression of His love. He searches the various relationships of life for the sweetest, the most endearing terms to convey, if possible, what He desires to be to them. As though this were not enough, His omniscient eye sweeps the material universe for metaphors through which to express His love. He inspired Job to say, "The breath of the Almighty [El Shaddai] hath given me life" (Job 33:4). Like the transparent, invisible, illuminating, life-giving ether of space is the All-sufficient One to His people. Like the pure, life-giving, refreshing water, He communicates Himself to His own. His grace comes to them in overflowing fullness. Like the sun He beams upon them in blessing.

There is a place where weary saints and contrite sinners may breathe in His own vitalizing breath, a place where they may rest in utter abandonment to Him, a place where all tears may be wiped away, a place where the dissatisfied may satiate every thirst of their longing hearts. The beloved apostle discovered it—on Jesus' breast.

To Abraham, His friend, God once more revealed Himself through a name—El Olam. "And Abraham called on the name of the Lord, the everlasting God" (El Olam) (Gen. 21:33). The Hebrew word *olam* has reference to secret or hidden things. We read, "The Lord hath hid it [olam] from me" (II Kings 4:27); "Why hidest [olam] thou thyself in times of trouble?" (Ps. 10:1).

It has not infrequently been used to indicate an indefinite time or age, as "at any time" (Lev. 25:32), or "in old time" (Josh. 24:2).

One of Job's comforters said, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou know?" (Job 11:7, 8). Greek culture built an altar to the Unknown God. Modern Athenians in their superior wisdom claim that He is not only unknown but unknowable, that we are not in a position to claim that He is or that He is not.

The very greatness and infinity of God would in itself constitute an argument in favor of their position were it not for His revelation of Himself. To reveal a God unknown was the objective of His written and living Word.

"The secret things," said Moses, "belong unto the Lord our God; but those things which are revealed belong unto us and to our children" (Deut. 29:29). It has been truly said, "God's secret things, His revelations of Himself, were never intended to be flaunted before the eyes of the world before which He exercises as wise and holy a reticence as their mysterious and sacred character demands."

ANOTHER Hebrew name that radiates the glory of our God is Eloah—God the Adorable. From Job 22 we gather the following: "Is not God [Eloah] in the height of heaven? . . . Thick clouds are a covering to him . . . he walketh in the circuit of heaven . . . for then shalt thou have thy delight in the Almighty [El Shaddai], and shalt lift up thy face unto God [Eloah]. Thou shalt

make thy prayer unto him, and he shall hear thee."

This name comes from the Hebrew word *ahlah*—"to worship, to adore." It reveals our God as the supreme object of worship. It occurs fifty-six times. First in Deuteronomy 32:15, 17, "Then he forsook God [Eloah] that made him," and "they sacrificed unto devils, not to God" (Eloah). Its equivalent in Chaldee is *Elah* or *Elahah*, found seventy-seven times in Ezra and Daniel.

Some words are indefinable. Words fail utterly to convey the true conception of "worship" or "adoration." What it is none but His twice-born know. We grasp but a fraction of its meaning when we say that worship is the breathing out of appreciation of the worth of the Lord, for the word is an abbreviation of "worthship." It is enjoyment of Him. It is the sharing with the Father His delight in "the Son of his love." It is giving Him His right place, "that in all things he may have the pre-eminence." It is the taking of our right place of utter self-abnegation before Him. It is entering His holy presence on the ground of what the blood has done. It is the offering to Him of such homage and love as are His due. It is delighting in Him intensely. It is finding pleasure in Him continually. It is desiring Him superlatively. It is loving Him profoundly. It is exulting Him, revering Him, but it is something even more sweetly sacred than this.

The saintly Bishop Moule tried to express what it meant to him:

"It means looking off to God in loving, adoring contemplation and prostration. . . . It means the kneeling down of one's inmost spirit in the deepest awe and solemn loyalty before the Eternal One, conscious in some degree of the unspeakable difference between myself and Him . . . my nothingness and His fullness. The leading consciousness is the sight of what He is. Adoration looks with joy to the Holy One. It loses itself in God. It rejoices in God because of His great glory. Such close approaches to God are the truest preparation for the day."

Truly we have our delight in El Shaddai and when we lift up our faces to Eloah and make our prayer to Him, He hears.

BUT the name that transcends all other names and in which all others are enfolded is expressed in four Hebrew characters—Y-H-V-H. The name appears in four references in the Authorized version as Jehovah and six thousand eight hundred times as Lord in small capitals (to distinguish it from Adon translated Lord with an initial capital), and eight hundred times the mystic letters are translated "God."

A clue to its meaning may be found in its Hebrew verbal root—*hava*, "to breathe" or "to live." The creation is attributed to Jehovah Elohim (Gen. 2:5). He is thus seen to be the source of all life, the Redeemer who saved the physical universe when it became "without form, and void; and darkness was upon the face of the deep."

After the Fall Jehovah Elohim gave a
(Continued on page 721)

By
Bertha Carr-Harris



By

GEORGE S. SCHULER

THE hymn tune and gospel song are considered by many as one and the same—a religious text set to music. In this respect they are identical, but with a decidedly marked difference in two lines of approach.

As to the music of the hymn tune, it is written with simple chord progressions, with four-part harmonies (soprano, alto, tenor, bass), without piano accompaniments, and with no chorus or refrain section. The music of the gospel song is written with chords, harmonies, and rhythm more or less ornate and intricate; often with individual piano accompaniments; with elaborate and involved chorus or refrain; with solo and unison sections.

As to the text, the burden of the hymn tune poetry is that of worship, praise, and adoration to the members of the Godhead, many hymns being born out of a nearness to God, in obeisance to Him. On the other hand, the gospel song text

speaks sparklingly of religious experiences, declares the way of salvation, and extends an invitation to the unsaved.

Both types of religious musical expression have their place of importance. While there is a line of demarcation in their respective objectives—one addressing God, the other addressing man—yet few give consideration to this difference when selecting music for the various services of the church. The danger is that choice is made in the light of the music's popularity rather than of the text.

While every service should conclude with some kind of an appeal or invitation to the unsaved, the underlying, primary purpose of every religious service should be the worship of God. Alas, it is too often the worship of man! While we are admonished to go into all the world and preach the gospel, this is secondary

to the all-important truth as expressed in the catechism, "The chief end of man is to glorify God." We cannot glorify God by obeying His command to "go" or to "do" and at the same time displease Him by neglecting worship of and adoration to Him. There are numerous examples in Holy Scripture which set forth this deplorable condition.

NEED WE WONDER that so many of our services, in which the unadulterated gospel of our Lord Jesus Christ is preached, are as "sounding brass and tinkling cymbal"? Why? We may be missing the all-important truth of worship of the Father, praise to the Son, recognition of and obedience to the Holy Spirit. For example, the scripture read

may be that of Paul shipwrecked, of Peter imprisoned, of Philip and the eunuch, or the story of Philemon. The songs may be "Why Not Tonight?" "Let the Lower Lights Be Burning," "Whosoever Will," "Heartaches," "Make Me a Blessing." The prayers may be imploring God to visit in power to the conviction of sinners, and yet the service may be displeasing to God because He has not been honored first by worship. Our God is a jealous God! Has the point been made clear?

If the unsaved could see and hear us worship and adore God, instead of hearing our arguments, debatings, and pleadings to "come to Jesus," the Holy Spirit might have more impressionable hearts to work upon, and this would result in personal conversions, which are more desirable than the results of mass evangelism.

The hymn tune, like a well-groomed gentleman, creates a spirit of reverence and solemnity. The gospel song may be likened (not all of them, to be sure) to the fashion-plate man (with all the newest effects, clever treatments, fancy accompaniments, etc.), engendering a degree of lightness, laughter, lack of seriousness, and even a slight movement of the foot.

I SHALL NEVER FORGET a kindly, unintended rebuke given by a woman some forty years my senior. While in her presence I took exception to the expenditure of so much money, time and effort in the erection of the Cathedral of St. John the Divine, in Morningside Park, New York. As a recent and energetic convert, I was given to criticizing everything religious which was not evangelistic. This saint of God answered me, "Nothing is too expensive when it is for the glorification of God. No time or energy is ill-spent when His honor is at stake." And to think, this lady was not a theologian!

Yes, indeed, we have many places of worship which have a form of godliness, but deny the power thereof, but we also have too many places of worship where the paramount objective of the service is to win souls to Christ at the cost of depriving Him of our adoration, in which He takes great delight.

Whatever else may be said of the Ford Sunday Evening (radio) Hour, this one commendable feature must be acknowledged. All the programs from their inception have concluded with a hymn, many of which are to be found in our so-called fundamental hymnbooks. Orchestra, chorus, and soloist alike join in the singing of the hymn, which is rendered on a par with the high standards of the preceding numbers on the program. Listeners sense moments of solemnity even though the text of some of the hymns may not be that which we would choose. So, even though the program is secular in nature rather than sacred, the hymn tunes create a worshipful feeling, which cannot be said of all gospel songs and choruses.

To OVERENTHUSIASTIC evangelists, a word of caution! Honor God

with unhurried worship and adoration in every service; give a deaf ear to criticism for using a certain number of hymn tunes as against the popular trend of gospel songs and choruses. It may please God to honor your evangelistic endeavor with special endowment of the Holy Spirit, if worship occupies first place. The revivals of the past came as a result of worship which paved the way for God's blessing in evangelism, and we have no reason to believe those of the future will be otherwise.

For the purpose of making clear the difference between the two types of music, compare such evangelistic gospel songs as "Bringing in the Sheaves," "Work for the Night Is Coming," and "Jesus Is Calling," with such hymn tunes as "Holy, Holy, Holy" (to the Father), "Let Me Come Closer to Thee, Jesus" (to the Son), "Enkindling Flame" (to the Holy Spirit).

"Enkindling Flame," a new hymn from the pen of Gertrude R. Dugan, may be of interest.

*Eternal Love, Enkindling Flame,
Illumined is Thy sacred name
In sun and moon and glowing star
And all the hosts of heav'n afar.*

Chorus:

*O Holy Light! Enkindling Flame!
Thy rays make bright the darkest
night!
Shine Thou on me, shine Thou on me;
Enkindling Flame, O Holy Light,
Shine Thou on me.*

*In op'ning bud and changing year
Thy goodness and Thy love appear;
The dew and rain and lily fair
Reveal Thy loving, tender care.*

*May we, Thy children, thus proclaim
Thy changeless love, Thy sacred name,*

*Till countless souls for Thee are won,
Ere we our earthly race have run.*

*O Holy One, Thy love supreme
In Jesus Christ, our Lord, is seen;
Thee would we praise and Thee adore
Till earth and sea shall be no more.*

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TO PRAY IS TO WORK

They who believe that to pray is to work will not neglect other godly efforts, but they will put the first and final stress upon the effort of praying. Such shall surely find that our God is verily the One "who worketh for him that waiteth for him" (Isa. 64:4); the "God that doeth wonders" (Ps. 77:14); "the living God, who now as well as thousands of years ago listens to the prayers of His children, and helps those who trust in Him" (George Mueller).

For has He not said, and shall He not make it good, "Call unto me, and I will answer thee, and will show thee great things, and inaccessible, which thou knowest not" (Jer. 33:3)? The margin "fenced in" suggests a strongly stockaded camp, or a well-defended city, as Petra, the rock city of Edom, which was deemed impregnable, and concerning which the soldier-king cried, "Who will bring me into the strong city? Who will lead me into Edom?" (Ps. 60:9). God who led David thither in triumph, causes other trustful, prayerful hearts to reach the inaccessible goal toward which He leads. He can always do something greater than the greatest we have known, but He wills that we inquire of Him that He should do it (Ezek. 36:37).—G. H. Lang, in *Praying is Working*.

Peace

By Minnie R. Barrett

Why prize of peace "when there is no peace"?
Can peace abide in the soul of man
While envy and lust fill the whole life span?
The demon of darkness sows seeds of hate
And waters them well with rain of greed;
Little he cares for a man's soul need.
Peace but dwells in the heart made clean;
Love comes in with healing flow,
Gives rest to the soul once filled with woe.
The Prince of peace brings lasting peace,
And the nations shall shout in holy mirth
When He spreads His kingdom through all the earth.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.—Mark 12:41-44.

THIS FASCINATING incident belongs to the last week of our Lord's earthly ministry. Thus far the week had been one of intense activity and bitter persecution. His enemies had subjected Him to all sorts of persecutions and indignities, but they had been beaten in every attack. There is now a momentary lull before the final storm of opposition breaks on the hill called Calvary.

Our Lord was preparing to leave the Temple for the last time, rejected of His own. With His disciples He passed into the outer court, where He paused to rest and to observe the people at their worship. And as He was thus engaged a seemingly incidental event occurred. It was so insignificant that no one saw it except Himself. Somewhere from out of the shadows an unprepossessing figure appeared, one among many passing that way. But while she was unobserved by the multitude, and even by the disciples themselves, the Lord of glory took particular notice of her and of her deed, though she did precisely what hundreds of her fellow worshipers were doing on a larger scale.

Who was this woman? What did she do to attract the attention of our Lord and to win from Him approval and praise? One would suppose that she was a woman of distinction and wealth, and that her deed was extraordinarily great. But such was not the case. She was "a nobody." No mention is made of her either before or after this incident. Unknown she appears for a brief moment in the record and passes on never to be forgotten. Her name is not mentioned. She is known only as the woman who gave two mites. However, there are two words in her story—words twice repeated—which graphically describe her condition.

THE WOMAN was poor. The word is used to define different kinds of poverty. One is spoken of as poor in health; another as poor in spirit, and still others as poor in friends, or in some-

thing else. But the term as generally used, refers to one's financial condition. Most likely this woman was poor in all these respects, but she was notably poor in material things. She had practically nothing. She was poverty-stricken. All she possessed was two coins equal in value to about four mills of our money. And this sum did not constitute an emergency fund, a savings, or even a tithing account. It was all she had; it was her living. She was extremely poor—about as poor as it is possible for one to be.

Again, she was a *widow*. It is bad enough to be poor, but it is much more distressing to be both poor and widowed. She may have been in comfortable circumstances during her husband's lifetime; and at his death she may have been provided a competency, but those who "devour widows' houses" swooped down and despoiled her of her living. Or it is possible she had always been poor, her widowhood only intensifying the horror of her lot. At any rate, it is well-nigh impossible to imagine a more pitiful plight for one to be in. There is no more pathetic figure, one more helpless and limited, as a poor, lonely widow. What can such a person do? It would seem the most she could do would be to keep body and soul together until her strength was exhausted and she sank beneath the load too heavy for her to bear.

Is there any place for such a one to fill in the great scheme of God? One is almost tempted to say there is none. Would not her circumstances even debar her from the Temple services? If it did not exclude her, surely it would excuse her. Would it not be almost heartless to receive an offering from her? What answer, if any, does her story give to such questions? As we examine the record, at least three facts emerge which seem to us to settle forever what the duties and privileges of God's poor, limited ones are in respect to His worship and service.

NOTE FIRST, THE WOMAN'S CIRCUMSTANCES could not keep her from the house of worship. She loved the place where God had recorded His name, and

Is Poverty

a Barrier

to

Christian

Worship?

By REV. R. E. HOUGH, D.D.

where His people met for worship. She would allow nothing to keep her from it so long as she could drag her weary body to it. If she had desired an excuse for absenting herself she could have found not only one but scores of them, such as would have satisfied the most exacting requirements of the religious leaders of her day. In all probability she did not have anything suitable to wear, at least nothing very fashionable. She must have been very tired, for she had to earn her living by hard labor. And she really had nothing to give. In all good conscience she could have offered any one, or all of these excuses. But she did not. Instead, she went gladly and joyfully to her accustomed place of worship. She refused to permit poverty to rob her of this privilege and blessing. It is evident then that poverty, even in its extreme form, cannot debar God's child from the appointed place of worship. He may neglect or refuse to go, but he is never excluded on account of circumstances. This is our first fact.

Second, the widow's circumstances could not hinder her from participating to the fullest extent in the privileges and blessings of the sanctuary. I know this is true, for if there was one feature of the service from which she would have been debarred, according to all human reason, it would have been from making an offering. Apparently she had nothing to give. And if she gave all she had, that

would be very little so far as its intrinsic value was concerned. But the size of her offering did not deter her from presenting it with all her heart. And the marvel of it is that exactly where she was most restricted, she was able to render her greatest service. It was through the presentation of her meager gift that glory came to her. Her weakest point was her strongest. Unknown to her, her handicap became her talent, and by using it to its fullest extent she not only brought to herself, but to untold multitudes since her day, blessings innumerable and immeasurable, and her example shall continue to yield rich fruit until time is no more.

WHEN SHALL PROFESSING CHRISTIANS learn that poverty—the deepest, direst poverty—cannot compel denial of all spiritual privileges and blessings? We are so slow to realize that it is not the amount, but the spirit in which it is given that counts. We have read many times that a cup of cold water given in the name of a disciple shall not go unrewarded, but it has made little or no impression on us. And so with this incident. We find that this poor widow was the most acceptable worshiper, and her offering the most valuable of all in the Temple that day. But we think of it as a story, and go on our way as though we had never heard it, all the while complaining that our poverty is such a terrible handicap. We never seem to realize that it was not riches but poverty that made it possible for this widow to become notable for her deed.

How inconsistent we often are! Ordinarily, we do not allow poverty to keep us from gratifying our personal desires and appetites. Our places of entertainment are filled by those who have very little money to spend. The cosmetic counter and beauty parlor are supported largely by those who absent themselves from church on the ground that they have nothing to give. Since poverty does not compel us to deny ourselves many luxuries and pleasures, should we permit it to exclude us from those things which feed the soul, that bring us into fellowship with God? Is it not true that we are not only inconsistent but dishonest, when we plead poverty as an excuse for disloyalty to God? It is not penury, but our desperate effort to satisfy a horde of personal desires which constantly clamor for recognition and keeps us from spiritual duties and blessings. And it is alarming how rapidly these personal wants multiply. It is said that a century ago the average person had 72 wants of which 16 were regarded as necessities, while today there are 484 wants beseeching the average person, of which 94 are regarded as necessities.

It is also stated that a century ago, there were 200 articles urged upon the average person by clever salesmen, while today there are 32,000 articles no less cleverly exhibited before our admiring eyes. We are too poor to get our share of these things and at the same time be loyal to Christ and His service, so between the two we choose "things" and leave Christ and the Church severely



Silvia Saunders Photo

The Path of Life

Thou wilt show me the path of life.—Psalm 16:11

By Annie E. Hitt

This is the path where briars know
The Master's tread,
The crushing footfall, as He goes ahead
To smooth the path for me.

This is the path where billows know
The Master's word;
Life's restless ocean seems no longer stirred;
His peace He gives to me.

This is the path where sickness knows
The Master's touch,
The soothing strength, when pain seems not so much,
For He is near to me.

This is the path where sadness knows
The Master's love,
The lifting power, which takes my soul above,
Where He may walk with me.

This is the path where sin well knows
The Master's grace,
The song of triumph, as in every place
He conquers sin for me.

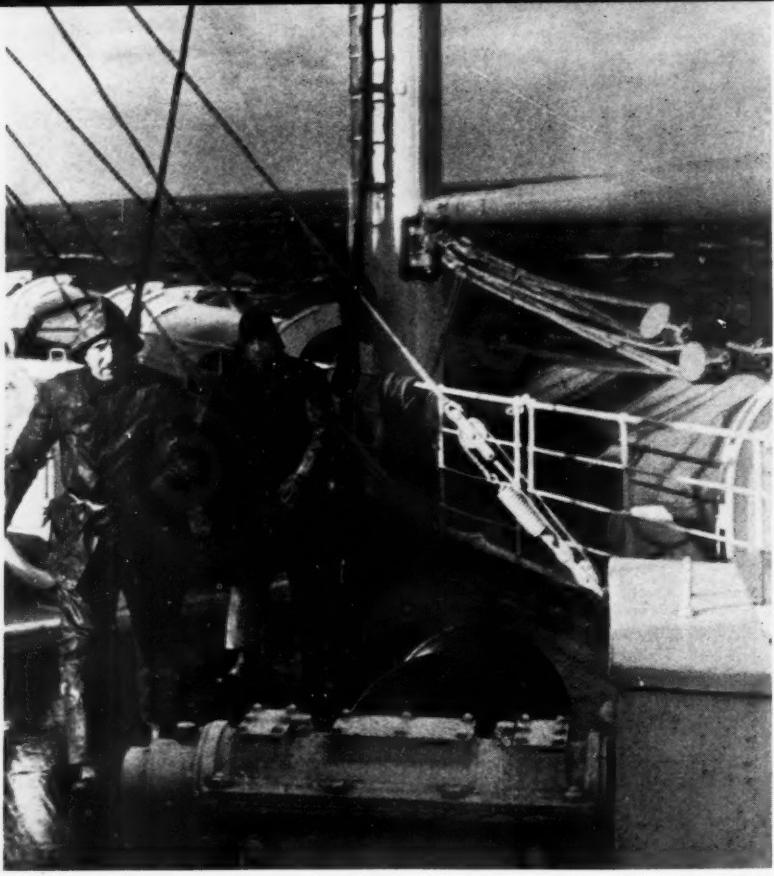
This is the path where death will know
The Master's power,
To swallow up and ever overpower
In endless life for me.

alone. Is that fair? Is it honest?
Is it right?

THIRD, THE POOR WIDOW'S CIRCUMSTANCES did not prevent the Lord from accepting her and her service with joyful approval. We are not to understand that Jesus disparaged the other gifts. He simply indicated their true relative value, and attached His highest commendation to the widow's gift. Nor

are we to forget that great gifts are just as capable of illustrating pure motives as small ones. As another has pointed out, the widow was perhaps as much in contrast to many of her own class as to the rich; for many of the poor forget God and offer Him nothing because they have little. She was accepted because she did her best. With timid, trembling fingers she cast two mites—her love gift—and went back to her hovel and drudgery,

(Continued on page 724)



Out on the deep

Gregor Photo

GREEK WORD STUDIES

By KENNETH S. WUEST

SET APART

The words "hallowed," "sanctify," "sacrilicification," "holy," "holiness," "saint," "sanctuary" are translated from words that have a common basic meaning. *ἀγιάσω* (*hagiazo*) means "to hallow or sanctify"; *ἀγιασμός* (*hagiasmos*), "holiness"; *ἀγιός* (*hagion*), "sanctuary"; *ἅγιος* (*hagios*), "saint" or "holy." The root of the word means "to set apart." "Hallowed be thy name" (Matt. 6:9) means, "Let Thy name be set apart" as that which pertains to Deity with all that Deity is in itself. "Sanctify them through thy truth" (John 17:17) means, "Set them apart from sin to holiness." "For their sakes I sanctify myself" (John 17:19) means, "For their sakes I set myself apart" as the Saviour.

"Saints" (Rom. 1:7) is literally "set apart ones," set apart from sin to a God of holiness. "Holiness" (Rom. 6:19) refers to a set apart life, a life in which the righteousness, purity, goodness of God is brought into the believer's life by reason of his being set apart to God. The character of the life is that of a set apart life, set apart from all that has to do with sin, and set apart to all that has to do with what God is.

BLESSED

The English word "blessed" is translated from two Greek words. The one is *μακάριος* (*makarios*), which is used in Psalm 1, and has the idea of "Oh, the happiness of the man who." It is the Greek Septuagint equivalent of the Hebrew word here which denotes "a state of well-being." The word itself means "prosperous," and in the Bible speaks of a condition of spiritual prosperity. It is translated either "blessed" or "happy." For instance, "Spiritually prosperous are the poor in spirit" (Matt. 5:3). Suffering for righteousness' sake is an indication of a spiritually prosperous condition of life (I Pet. 3:14).

When the word is translated "happy," the thought is not that of that mental state which is the result of favorable circumstances, but of the state of well-being of the person. The two ideas, that of a condition of spiritual prosperity, and that of a state of well-being with respect to one's relationship to God in life and service, are basic in the word *makarios*. Study the following places where the word occurs, using this light from the Greek. The adjectives "blessed" and "happy" occur in Matthew 5:3-11; 11:6; 13:16; 16:17; 24:46; Luke 1:45; 6:20, 21, 22; 7:23; 10:23; 11:27, 28; 12:37, 38, 43; 14:14, 15; 23:29; John 13:17; 20:29; Acts 20:35; 26:2; Romans 4:7, 8; 14:22; I Corinthians 7:40; I Timothy 1:11; 6:15; Titus 2:13; James 1:12, 25; I Peter 3:14; 4:14; Revelation 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14. The noun appears in Romans 4:6, 9; Galatians 4:15. The verb occurs in Luke 1:48; James 5:11. Next month we will study the other word.

A Daily Meditation

The Master

"If any man would come after me,
let him deny himself,
and take up his cross
DAILY
and follow me" (Luke 9:23, R.V.).

The Disciple

"I die DAILY" (I Cor. 15:31).
"Give us this day our DAILY bread" (Matt. 6:11).

The Master

"Whosoever . . . renounceth not
ALL
that he hath, he cannot be my disciple" (Luke 14:33, R.V.).

The Disciple

"For whom I suffered the loss of ALL things" (Phil. 3:8).
"I can do ALL things through Christ which strengtheneth me" (Phil. 4:13).
"Christ is ALL, and in all" (Col. 3:11).

Conclusion

"I have been crucified with Christ;
and it is no longer I that live,
but Christ liveth in me" (Gal. 2:20, R.V.).
"Ye were raised together with Christ" (Col. 3:1, R.V.).
"Even so reckon . . . yourselves
to be dead unto sin,
but alive unto God" (Rom. 6:11, R.V.).
"Seek these things which are above,
where Christ is" (Col. 3:1, R.V.).
"In newness of life" (Rom. 6:4).

—G. W. A.

Youth Page

★ Elizabeth Andrews Houghton

THE FRIENDSHIP OF JONATHAN AND DAVID

By Cullen I. K. Story

THE friendship of Jonathan and David is a picture of the oneness of the Christian with the Lord Jesus Christ, and also a pattern for the friendship of a Christian with another Christian.

We see it first as *the picture*. This friendship began when "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Sam. 18:1, 3; 20:17). That love was proved. "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." Jonathan was the eldest son of Saul, the rightful heir to the kingdom. However, he knew of his father's rejection by God as king and of the anointing of David, and so completely did he love David that he took the lowest place. "And Jonathan stripped himself." When one reads those words, he thinks of another Person who "emptied himself" and "humbled himself." "I am the good shepherd: the good shepherd giveth his life [lit. soul] for the sheep" (John 10:11). "But that we should live in truth and love, and should grow up in every part to the measure of His growth who is our Head even Christ: from whom the whole body (being *knit together* and compacted by all its joints) derives its continued growth in the working of His bounty" (Eph. 4:15, 16, Conybeare and Howson). Christ has knit Himself with the Christian, and the Christian is a unit with Christ.

"But Jonathan . . . delighted much in David" (I Sam. 19:2). Can it be that Christ delights in us with all our sin? Yes, it is true. "How fair and pleasant art thou, O love, for delights" (Cant. 7:6). "He delivered me because he delighted in me" (II Sam. 22:20). It is a marvelous thing that the Lord Jesus Christ finds joy in a sinner, and yet it is because that sinner is a member of His body. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones" (Eph. 5:29, 30). "For the joy [the delight] that was set before him" of seeing sinners receive Him into their hearts, our blessed Lord "endured the cross, despising the shame" (Heb. 12:2).

We find Jonathan pouring out his heart to David and saying, "Whatsoever thy soul desireth, I will even do it for thee" (I Sam. 20:4). Wondrous words are those "whatsoever" and "I will do it." Do you not hear the Lord Jesus saying, "And whatsoever ye shall ask in my name, that will I do" (John 14:13)?

Jonathan was always the defender of David's cause. His words to David at

their parting were, "Go in peace." These facts become more precious when we think of them in the light of our being knit together with Christ. He is our defender, ever interceding for us before the Father, and One who gives "peace that passeth all understanding."

Let us now turn our thoughts to David in his relation to his beloved friend. We find (I Sam. 18) that his life was a testimony, for he "behaved himself wisely in all his ways." "David behaved himself more wisely than all the servants of Saul." David walked in wisdom. May we never forget the exhortation, "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

At least three times we read that David and Jonathan made covenants together. A covenant is an agreement. "Can two walk together except they be agreed?" asks God through the prophet Amos. The Christian is exhorted to walk in agreement with his Lord.

David confessed to Jonathan, "I have found grace in thine eyes" (I Sam. 20:3). He realized that he had not merited such loving-kindness from Jonathan. Daily the Christian needs to remind himself that it is only the grace of the Lord Jesus that has saved him and is keeping him.

Notice also the place that David took before his gracious friend. Three times he speaks of himself to Jonathan as "thy servant." Because of the grace he had received he could only acknowledge that he was Jonathan's servant. Does it not bring to mind another man of God, "Paul, the servant of Jesus Christ"? He was a love slave of the Lord's. And it is because we found grace in the Lord's eyes that we became His servants. Let not the Christian today desire a greater position. There is none greater.

And thus may we as His love slaves, knitted together in a bond of love, grow in that love each day, and realize with Paul, "For to me to live is Christ."

Secondly, we see this beautiful friendship as a *pattern for Christians*. One can read the whole record of Jonathan's life and find it to be flawless. And up to and past the period of this friendship there is no fault found in David's life. They were both men of God—David, "a man after his [God's] own heart" (I Sam. 13:14), and Jonathan, one who "wrought with God" (I Sam. 14:45).

They were both men of courage. We hear Jonathan tell his armor-bearer, "There is no restraint to the Lord to save by many or by few" (I Sam. 14:6), and then we see the two of them put a garrison of Philistines to flight. We hear David's words to Goliath, "The Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands" (I Sam. 17:47), and then we see him prevail over the Philistine with a slingshot.

When these two young men came together in friendship, it was in love that continued until Jonathan's death. Love, indeed, was the bond that bound and knit their hearts together. "Thy love to me was wonderful" was David's mourning for Jonathan after his death. Paul's desire for Christians was, "That their hearts might be comforted, being *knit together in love*" (Col. 2:2). Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "A friend loveth at all times" (Prov. 17:17).

And not only was the friendship characterized by love, but also by identification of interests. David lived for Jonathan's interests and Jonathan for David's. "Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee." They lived for each other. Their thoughts were upon each other and each did that which he believed would profit his bosom friend most. "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

"And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God" (I Sam. 23:16). What a blessing that must have been to David to see Jonathan at such a time! Saul was after his life and everything seemed to be against him, but he was made strong in God by a friend. The Christian is to seek out that friend who is in need and strengthen him in the Lord. A great blessing was brought to the apostle Paul in Rome by Onesiphorus. He searched for Paul and found him. His name means "profit-bringer," and truly he was that to Paul. "He oft refreshed me, and was not ashamed of my chain" (II Tim. 1:16-18).

Jonathan was not forgotten by David after his death. He had covenanted with Jonathan that he would not forget his family. This covenant was not broken. "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" (II Sam. 9). He found Mephibosheth, Jonathan's son, and placed him at his table and "Mephibosheth . . . did eat continually at the king's table." The Christian is only too often forgetful of the relatives of his departed friend.

In conclusion, we find a flawless friendship. There was never anything that even resembled a quarrel between David and Jonathan. Nothing is found to mar its beauty. May we as Christians realize first the union of our lives with the Lord Jesus, and then may our hearts be knit unto the heart of that friend whose friendship heretofore has not been so real. Then will we be led to exclaim with David, "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).



Missionary Department

★ William H. Hockman

A FLICKERING LIGHT IN POLAND

THE terrible tragedy of Poland is too frightful to put into words. Among other calamities, the gospel witness has been almost completely suppressed since the missionaries were forced to evacuate. There are still some flickering lights, however, for which the Lord is praised. In the providence of God, the Bethel Mission, of which Leon I. Rosenberg is director, is still permitted to carry on, though under very changed and difficult circumstances. Mrs. Rosenberg, who has seen forty-two years of service, is still in Poland supervising the work. Mr. Rosenberg, who for his personal safety must remain in this country, has just issued an impressive letter from which we quote:

"Truly you will thank God with us that the gospel light through Bethel, which is at present, as you probably know, the only missionary agency in Eastern Europe which has not been extinguished, is still shining in the darkness of Nazi-acquired Poland among the millions of suffering Jews. Among other reasons for rejoicing is the fact that we can maintain the highly important work in our orphanage, and that all but two of the boys and girls survived the deadly wave of gripe.

"The forcible shifting of our missionaries, scattering them to different places, and the forced evacuation of our orphans to a strange town was first considered as

a great blow. Under new conditions, with nothing in hand, we had to start from the very bottom again, but the experience of the great apostle as recorded in Philippians 1:12 became more dear and real to our hearts since Mrs. Rosenberg has been telling us that 'all the things which have happened to us have fallen out rather to the furtherance of the gospel.' This is a modern miracle in the darkness of Nazism, by the overruling hand of our Almighty Father, confirming the reality of Romans 8:28. Our missionaries who are scattered and shifted to Jewish reservations have vast fields for the spreading of the gospel tidings. Had they been left in the cities where they were ministering before the war, there would have been no opportunity whatever for their activities, since these cities are entirely destitute of Jews. Now, however, they have splendid opportunities in the new places. They reach more Jewish souls with the blessed gospel than ever, and their ministry is proving more effective. However, for them to hold the fort and maintain their testimony means a heroic effort, since they are carrying on with great self-denial, sacrifices, and privations.

"Will you not join us in prayer that the new restrictions issued by the Nazis—forbidding taking more children into the orphanage—might be overruled. The need is growing. Starvation is increasing, and

the pleas of many destitute children cry unto heaven. These restrictions have already caused us great trouble. For example, a poor widow of a Hebrew Christian from another city, in her desperate need, brought her two darlings to our institution. Since new entrants cannot be registered for even very meager food ration cards (and this is of great importance), we could not accept them. The poor mother in her despair hid the children in a corner outside the orphanage and disappeared. Now we have the two little sufferers. But this incident caused a good bit of trouble for us. To be enabled to open a few more soup kitchens for starving children in other places is very urgent."

SOME TELLING EXPERIENCES IN SOUTH AMERICA

Peter Deyneka, general director of the Russian Gospel Association, recently paid a visit to several South American communities to which Russians have migrated with the hope of enjoying economic and religious freedom. Our brother found everywhere a pathetic hunger for the Word of God, with an extraordinary opportunity for gospel ministry. Among other places, he visited the colonies in Uruguay, concerning which he says:

"We found in these colonies that the land is rented by the Russians, and that they are allowed to remain only seven years in one place. They build mud houses, with tin roofs, and after their seven years are up they must move on. They destroy the mud houses, take their tin roofs with them, and move on to another place where they can stay for another seven years.

"Meetings were held in different homes, and I found a wonderful opportunity to reach hearts with the gospel. People are hungry for the Word of God. We felt the presence of the Lord. Hearts were melted, the church was revived, backsliders reclaimed, and sinners converted."

The city dwellers in the Argentine were also contacted:

"When the boat docked at Buenos Aires I was met by two groups of Russian believers who had differences among themselves. Before I could gather my baggage from the custom house these groups pled with me to come with them. One group said, 'You come with us, Brother Deyneka.' The other group said, 'No, you go with us, Brother Deyneka.' I was between two fires. I didn't know these people. I pled with them to let me gather my baggage first, and then I would visit with all of them. After some discussion I finally agreed to go with the party with whom I had been corresponding. I stayed in Buenos Aires a few weeks, holding meetings among the Russians. We had one service that lasted until midnight. I will never forget that meeting! It was held



A BUDDHIST IDOL

Some idols are meant to have a fearsome, threatening mien, but this one is designed to represent an "enlightened" soul, some personality that after millions of reincarnations, with all the attending discipline, has finally reached a stage where consciousness is empty and void! The pathos of such a hopeless hope is unspeakable. The light that is in them is palpable darkness.



in the Spanish Baptist Church where the Russians hold their meetings every Sunday. They cried out to God, and confessed one to another! What prayer, crying, and praise to God for the mighty manifestation of the Holy Ghost. No one wanted to go home. Men embraced one another, with tears asking for forgiveness. Then they prayed longer, thanking God. It is impossible to describe what took place in that meeting. I could not sleep that night, but spent the time in prayer for the Russian people in South America. I was very weary physically from many and long meetings, but my heart was overflowing with joy and praise to God."

A WORK OF GOD

There is a devout and consecrated group of German missionaries working in Central China, in close affiliation with the China Inland Mission, that has a rightful claim upon our sympathies and prayers. This group, officially known as the Liebenzeller Mission, has for some forty years been one of the most spiritual and self-sacrificing in China. Though having the status of an associate of the China Inland Mission, it has been, like several other similar organizations, independent in regard to finances and control of work.

The plight of these dear people during the first World War was pitiable in the extreme, for they were cut off from all financial support from Germany. Not a little assistance was rendered by their British fellow Christians, which helped to keep the workers from starvation and the splendid work from being closed down. During the years since the World War they have carried on valiantly, though receiving only meager support from their homeland. Now the hardships are renewed with greater intensity. Yet they bravely struggle on. Ernst E. Witt, field superintendent, has issued a yearly report that abounds in praise and thanksgiving. Quoting briefly:

"In spite of war, low funds and thinned ranks, 1,428 men and women have been added to our churches. Let us praise God for this harvest. The doors are still open. There are about 1,500 inquirers and a great number of regular visitors attending services; besides a countless number of those who through tracts and Scripture portions and the testimony of believers have come into contact with the gospel. There are also more than 1,000 boys and girls who attend our Sunday Schools. Our Christians have contributed nearly 25,000 Chinese dollars, double the amount given in 1939.

"Much sorrow has been brought about by the war in China. Suffering is appalling, and we suffer with the Chinese under the high cost of living, the deterioration of communications, and the horrors of air warfare. Some of our cities lie in ruins and ashes.

"Wherever we have opportunity we take part in social work, keeping in mind the frequent admonitions of the New Testament to be zealous of good works. Our three hospitals and several dispensaries gave more than 80,000 single treatments. More than 2,000 poor people were daily fed with soup in a rice kitchen which is controlled by our mission but



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Hebrew Christians in Poland starving to death

A MOTHER AND SON STARVING TO DEATH

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Five hundred thousand Polish Jews are now slaving under forced labor, working nine hours a day, under conditions which can best be described in the Commissar's own words: "The only punishment Jews understand is the knot and the whip."

The needs are great. The requests are numerous. Pray that the lives of these needy Hebrew Christian women and children may be saved.

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PERILS of APOSTASY

By Dr. Robert L. Evans, August issue



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ANOTHER GOSPEL LAUNCH

The Latin American Mission, Dr. Harry Strachan, director, with headquarters at San Jose in Costa Rica, proposes, God willing, to put a second gospel launch on the Magdalena River and its tributaries, in Columbia.

"This decision has been arrived at for two main reasons. First, our present boat, the 'Buenas Nuevas,' already at work, cannot possibly evangelize the hundreds of towns and villages on these rivers. In the eighteen months during which our men have traveled up and down the rivers in all sorts of weather, they have given the message, distributed tracts, and sold scriptures to thousands of people. But there are many thousands more whom they have not reached. It is estimated that at least one hundred thousand people live on the banks of the Magdalena, to say nothing of those on the other rivers. These people should be given the opportunity to hear the message of salvation through our Lord Jesus Christ. The vast majority have not heard.

"In the second place, the work of the men on the 'Buenas Nuevas' is necessarily similar to that of the colporteur who travels from place to place. As a result of the seed that has been sown by the men on the launch, groups of interested people and many believers are found here and there. A more constructive work of teaching must be done for these people so as to build them up and establish them in the faith. For these reasons, and believing that the time is short, the mission feels that it is God's will that they should put before the home constituency the plan for another and larger boat for river evangelism in Columbia."

A TOUCHING APPEAL

Dorothea Hulpe, of the Unevangelized African Mission, gives a picture of pathetic physical need, which is but the symbol of an even greater and more heartbreaking spiritual condition:

"Within about a week's time there have been four tiny motherless babies brought into our station, their ages from three to twelve days. How I should like to be able to tell you of the room in which these little ones are being properly cared for now that they are here, but I cannot—for there is no such place. Reluctantly I have to tell you that within a few weeks time there will probably be nothing more than just the sad memory of these little ones, beautiful, apparently healthy little bodies though they be. Our little cemetery is occupied chiefly by such. Can I hear you asking 'Why?' When these new babies are brought in, we have no other plan than to allow one of our larger girls to adopt one as her own (unless by searching the village we find a woman who having lost a babe of her own is willing to share her love and care with one of these less fortunate infants). Though our girls may love these tiny ones, love alone

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will not keep them from becoming contaminated by the unhealthy contacts which they are bound to make, sleeping on straw and getting cold, in the crowded rooms where the girls have to live. They have no clothing, so must be kept close to the body of their newly found 'mother' all through the night. There are no beds or blankets into which they may be placed for a comfortable night's rest. During the day they are tied on the backs of the girls as they go to their gardens and about their regular duties.

"How I look forward with longing to the day when it may be my happy privilege to take these new, unwanted babies into a clean, well aired and lighted room, with clean little beds (though they be simple and handmade), giving them clean food and daily care such as a tiny orphaned infant needs even more than one who has its mother to feed and care for it. Better still, it is my prayer to care for the women themselves, so that many of the babies may not be left motherless as these about whom I have been telling. And still more vital are the needs of those mothers to know about Christ as their own personal Saviour. How we do need a place that will serve as a kind of maternity center, where these poor women can come and be cared for, and at the same time find that which will bring peace and comfort to their hungry hearts!"

IN MASAILAND

The other Sunday morning while taking charge of the morning service I could feel the atmosphere charged with God's presence. The little church was filled with men and women eager to hear "the news of God." After the message, the invitation was given, and five men came forward to a small room at the rear of the platform, where I dealt with them for over an hour. Four definitely received Jesus Christ as Saviour; the fifth one was restored from a backslidden condition. The restored soul is none other than the chief of the village. One of the converts is an aide to the chief. It did my heart good to hear one of the converts ask if the date of his conversion could be written in the front of his Bible! The same Sunday that the chief was restored, he came with one of the converts at dusk to tell me what the Lord had done for them since they left me at the church. All the way home they had done nothing else but talk about the Lord. Meeting two strangers along the way, they invited them into the kraal of one of the converts to hear the news of God. The convert actually asked his wife to make some porridge for the strangers so that they might be detained a little longer and learn more about the things of God. What a change in the lives of these new creatures in Christ!—James Bissett.

THE BIBLE IN SPAIN

It is reported with authority that all supplies of Bibles and Testaments throughout Spain, including the stocks of the Bible societies, have been wickedly destroyed by government agents, due to the influence and pressure of the Romish priests. They hate the Book with violent hatred.

August, 1941



Rev. F. Kendal,
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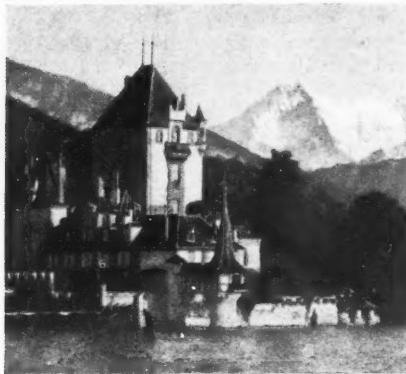
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Our Monthly Potpourri

* Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."



THE GREAT SUNDAY MORNING TRAGEDY

IT IS the Sabbath morn. The old home town with its lovely trees and lawns and flowers is smiling in the morning sun. The fragrant stillness brings memories of Galilean Sabbaths halowed by the presence of the Saviour Himself.

The town clock has just struck eleven. Listen! From the sanctuary of the church the first strains of music are heard. The organ is softly playing. The Sunday School is closing; and presently, in beautiful spiritual climax, the voices of young and old will mingle in the sanctuary, and the doxology will ascend like sweet incense to the throne of God.

But wait! From the Sunday School annex a conflicting melody is heard. The children begin to sing. "The Sunday School is over, and we are going home. Good-by, good-by—" From cradle days they have been singing the song, and through the years they have not ceased singing it and suiting the action to the words.

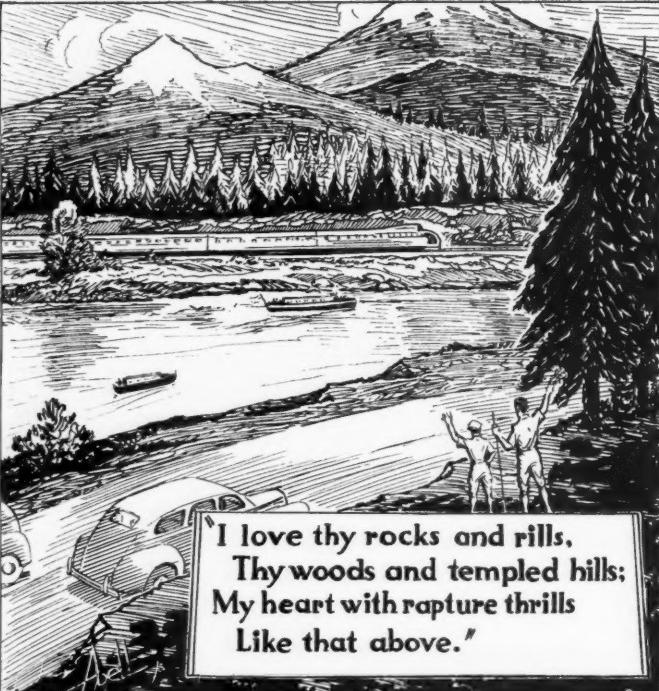
A door opens. An attractive young woman comes out, carrying her Bible under her arm. A little group of twelve-year-old girls is thronging around her. Affectionately they follow her down the street. Another door opens. Another teacher comes out, Bible in hand. He is a middle-aged man. He is going home. So is his class of adolescent boys. Another teacher comes out, and still another; and their pupils are following them.

The angels weep. The very teachers to whom the destinies of boys and girls have been entrusted are leading them away from the Lord's house, on the Lord's day, at the Lord's appointed hour of worship. Unwittingly they lead the unsaved away from the Saviour. Unwittingly they help

to destroy the Sunday morning worship service, with which the church must ultimately stand or fall.

What an awakening, when the judgment shall disclose the consequences of that mistaken leadership which labors and prays for the salvation of the children in the Sunday School and then frustrates God by leading them away from that further blessing in the house of God through which they might be saved!—Dr. Koller, in *The Watchman-Examiner*.

AMERICA



"Come ye apart . . . and rest awhile."—Mark 6:31

SOWING AND REAPING

Ten years ago he was the head of a successful manufacturing firm and I was a guest in his home over the weekend. On that Sabbath morning I went with him to his Sabbath School. He was the superintendent, and it was one of the largest in the important southern city where he lived. But his business prospered and grew to such proportions that he did not have time for his Sabbath School and church work. Many of his connections played golf, and Sabbath was the most convenient day for him to play with them. God let him play.

The crash of '29 had nothing to do with

the crash of this man's business. Many theories have been advanced as to why it failed, but to me the answer is obvious, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

For several years he tried to come back. He sought employment from others. He was broke, and could no longer afford the association of his prosperous friends. Finally he found his way back to Sabbath School—and to the answer to his problems. God took him back. It is my belief that he was thoroughly honest in his return,

for I have known him intimately for many years, and in his heart he knew the Sabbath School and church were where he belonged.

It was a surprise to many when they learned his old business was succeeding splendidly again, with him at the head of it. Prosperity again made him an enviable figure in his industry, but the pitiable thing is that it has again gone to his head, and has again paralyzed his heart. Once more he is too busy for the duties of a Sabbath School superintendent. His business requires him on the Sabbath, the same as on other days.

It was not surprising when I was told two things about this fellow during the past week. One was that during a convention in New Orleans in November he maintained a lavish suite in a fashionable hotel where he served all comers with expensive

wines and liquors, and that he drank so much himself he was unfit to attend his own firm's exhibit. Less surprising to me was the information that his health has broken miserably during the past few months, and he can no longer give full time to his business.—*Cumberland Presbyterian*.

CHURCH BABIES

It is astonishing how many people there are in the churches who have to be nursed. Instead of being spiritually strong men and women, they are mere babes and have to be cared for. Through their infirmity the church, instead of be-

ing a workshop, becomes a nursery—a hospital. Paul said, "When I was a child, I spoke as a child, I thought as a child, I understood as a child; but when I became a man, I put away childish things." But many who profess to be mature believers are still playing with spiritual doll-rags.

Spiritual babes, instead of doing work, make work for others. The difference between a child and a man is that the man works and the child makes work for others. Most churches of today are full of babies. They do not help; they hinder. Many have not learned to walk, but they have learned to talk. Some of these church babies are a whining set, and the church finds itself under constraint of running a nursery for many of them. The preacher must spend much of his time cradle-rocking to keep them from whining.

Some of these babies are thirty, forty and fifty years old. Did you ever see a gray-headed baby? I have. Many of them. They never get out of spiritual babyhood. They have never cut their teeth. Permanently dwarfed in spiritual infancy! What a pity! Instead of eating meat, they must in mid-life and beyond be nursed from the bottle.

The reason why so many are not strong men and women in Christ Jesus is because they do not eat the proper food. We are to grow in grace and in knowledge of our Lord and Saviour Jesus Christ. We cannot grow in grace by feasting on sinful pleasures. We must have God's Word. Many are drinking milk who ought to be eating meat.

It is no disgrace to be a baby. But we must not remain babies. Religion is a growing in holiness; a development into

the image of Christ Jesus. Therefore, I say, "Quit you like men, be strong."—E. H. Henderson, in *Western Recorder*.

HITLERISM

HITLERISM

If we understand the essence of Hitlerism it is this: that the State is supreme in the life and thought of a people. Everything must serve the development and the security of the State. The individual counts for little or nothing. Everything in the thought and the life of the individual must be made subservient to the State.

Now and then there is a real danger that this philosophy of life be taken over into the churches, strange as it may seem. This is done when our supreme concern is to serve and put into the foreground the development of the church organization, whether that be the indi-



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	WAOF	Dothan	1:00	4:45 a.m.	Mon.		WMAN	Mansfield	1:00	3:15 p.m.	Wed.
	WJHO	Opelika	1:00	7:30 p.m.	Sun.		WFAY	Portsmouth	1:00	8:30 p.m.	Sat.
Ariz.	KGLU	Safford	1:00	7:15 p.m.	Sun.		KASA	Ely City	1:20	8:30 p.m.	Sat.
Ark.	KLCN	Blytheville	1:30	2:15 p.m.	Mon.		KGFF	Shawnee	1:50	7:45 p.m.	Sun.
					Wed.		KUIN	Grants Pass	1:30	7:00 p.m.	Tues.
					Fri.		KODM	LaGrande	1:50	1:00 p.m.	Sun.
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Colo.	KGIW	Alamosa	1:40	4:50 p.m.	Wed.		WBDB	DoBois	1:20	4:15 p.m.	Sat.
	KOKO	LaJunta	1:40	12:45 p.m.	Sun.		WJAC	Johnstown	1:40	8:15 p.m.	Sat.
	KGEK	Sterling	1:20	12:15 p.m.	Thur.		WMBS	Uniontown	1:40	9:00 a.m.	Sun.
Conn.	WTHT	Hartford	1:20	8:30 a.m.	Sun.		WBAX	Wilkes-Barre	1:20	9:30 a.m.	Sun.
	WTHT	Waterbury	1:20	11:30 a.m.	Wed.		WCFM	Winter Haven	1:40	9:15 a.m.	Sun.
Fla.	WMMF	Daytona Beach	1:45	7:15 a.m.	Sun.		WOPJ	Bristol	1:40	7:15 p.m.	Sun.
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	WMFD	Wilmington	1:400	9:15 p.m.	Sun.						
	WAIR	Winston-Salem	1:280	9:45 a.m.	Sun.						
N. D.	KDLR	Devils Lake	1:240	7:45 p.m.	Sun.						
	KFJM	Grand Forks	1:440	4:30 p.m.	Sat.						
	KOVC	Valley City	1:490	4:30 p.m.	Sun.						
Ohio	WICA	Ashland	.700	7:45 a.m.	Sun.						
	WMAN	Mansfield	1:400	3:15 p.m.	Sat.						
Okl.	WFAY	Portsmouth	1:400	8:30 p.m.	Sat.						
Ore.	KASA	Ely City	1:240	7:45 p.m.	Sun.						
	KGFF	Shawnee	1:450	7:45 p.m.	Sun.						
	KUIN	Grants Pass	1:340	7:00 p.m.	Tues.						
Pa.	KODM	Telluride	1:450	1:00 p.m.	Sun.						
	WBFG	Altoona	1:400	5:30 p.m.	Sun.						
	WCED	DoBois	1:230	4:15 p.m.	Sun.						
Tenn.	WJAC	Johnstown	1:400	8:15 p.m.	Sat.						
	WJHL	Johnson City	1:230	10:00 p.m.	Tues.						
Texas	KFDM	Beaumont	1:50	9:00 a.m.	Sun.						
	KNEL	Brady	1:40	5:00 p.m.	Wed.						
	KPDR	Brownsville	1:40	10:00 p.m.	Sun.						
	KAND	Comerica	1:40	9:30 a.m.	Sun.						
	KDNT	Denton	1:40	9:30 a.m.	Sun.						
	KFPL	Dublin	1:40	9:00 a.m.	Tues.						
	KLUP	Galveston	1:40	12:45 p.m.	Sun.						
Utah	KSUB	Cedar City	1:340	12:15 p.m.	Sun.						
	KEUB	Price	1:450	5:45 p.m.	Sun.						
	KOVO	Provo	1:240	7:15 p.m.	Mon.						
Vt.	WVBZ	St. Albans	1:420	3:15 p.m.	Tues.						
	WDEB	Charlevoix	1:50	2:15 p.m.	Thur.						
Va.	WCHV	Charlottesville	1:290	1:30 p.m.	Sun.						
	WFVA	Frederickburg	1:50	2:30 p.m.	Sun.						
	WSVA	Harrisonburg	.550	2:30 p.m.	Sun.						
	WLVA	Lynchburg	1:230	9:15 a.m.	Sun.						
	WMVA	Martinsville	1:450	6:30 p.m.	Sun.						
	WVNB	Newport News	1:450	6:45 p.m.	Sun.						
	WLPM	Sherlock	1:40	11:15 a.m.	Mon.						
Wash.	KXRO	Aberdeen	1:340	4:45 p.m.	Sun.						
	KVOS	Bellingham	1:230	4:45 p.m.	Sun.						
	KELA	Centralia	1:470	4:45 p.m.	Sun.						
	KWLK	Longview	1:470	4:45 p.m.	Sun.						
	KTW	Longview	1:260	12:15 p.m.	Sun.						
	KGA	Spokane	1:510	4:45 p.m.	Sun.						
	KTCM	Tacoma	1:360	4:45 p.m.	Sun.						
	KPQ	Wateneatche	1:490	4:45 p.m.	Sun.						
	KIWA	Yakima	1:280	4:45 p.m.	Sun.						
W. Va.	WBHS	Belleville	1:440	6:15 p.m.	Sun.						
	WMMN	Fairmont	1:20	9:15 a.m.	Sun.						
	WLQG	Lebanon	1:450	7:00 p.m.	Tues.						
	WPAR	Parkersburg	1:340	7:00 a.m.	Sun.						
	WBRW	Welsh	1:340	7:00 a.m.	Sun.						
Wis.	WTWH	Williamson	1:400	7:30 p.m.	Sun.						
	WATW	Ashland	1:400	9:15 a.m.	Mon.						
	WEAU	East Claire	1:070	1:00 p.m.	Sun.						
	WCLO	Janesville	1:230	12:15 p.m.	Sun.						
	WJMC	Rio Lake	1:240	10:00 a.m.	Sun.						
	WBHJ	Sheboygan	1:330	7:45 p.m.	Sat.						
	WLBS	Stevens Point	.930	2:45 p.m.	Sat.						
	WNUW	Ausable	1:400	7:15 p.m.	Sun.						
	WYDU	Capitol	1:470	7:15 p.m.	Sun.						
Canada	CFCN	Calgary, Alta.	1:010	7:30 a.m.	Sat.						
	CFRN	Edmonton, Alta.	.980	6:30 p.m.	Sun.						
	CFGP	Grand Prairie, B. C.	1:340	7:15 a.m.	Wed.						
	CFGP	Kamloops, B. C.	.880	7:15 a.m.	Wed.						
	CKCR	Victoria, B. C.	1:240	7:15 a.m.	Wed.						
	CHLT	Sherbrooke, Que.	1:210	9:30 p.m.	Sun.						
	CFQC	Saskatoon, Sask.	.600	8:45 a.m.	Sun.						
China	XMHIA	Shanghai									
	XMRD	Shanghai									
Ecuador	HJCJ	Quito	1:2460	9:30 p.m.	EST						
Hawaii	KGU	Honolulu	.750	11:15 a.m.	Sun.						
	Panama	Panama City	1:1780	11:30 a.m.	Sun.						



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vidual congregation or whether that be synod.

We love our local congregation. We love synod. We owe synod a great deal. God has blessed us abundantly through synod. And yet our supreme object must not be to build synod.

It is a mistake, then, if we put into the center of our Christian life the building and the retaining of any of these framework organizations. We love them for what they are, but we understand that they are not the everlasting kingdom of our Lord and Saviour Jesus Christ. That must be in the center of our thought and our activity.

There is a real danger that men love the churches at the expense of the Church. Winning individuals for the Church of Jesus Christ must be our goal and not winning and holding individuals to any church organization. If once we have fully grasped this thought, we shall love our church and we will love our synod. But we shall love them for the purpose which they serve. When they no longer serve their purpose, we shall not shed unnecessary tears at their being taken down, but we shall build new agencies for the development of the Church.—*American Lutheran.*

COURSES FOR RURAL MINISTERS

The first business of the Church is to evangelize men, and to this end the preparation of its workers should be broadened with that in view. Owing to the peculiar problems of the rural field special training is needed there, in order that its pastors may be all things to all men so that they may save some. This bit of news illustrates this point:

Michigan State College is offering a four-year agricultural course for theological students who are looking forward toward rural ministries. The dean of agriculture heads the movement. The course leads to a degree of bachelor of science in agriculture. Several other leading agricultural colleges in the United States have taken the same steps.—*The Presbyterian.*

"HE OPENED HIS MOUTH"

A few of George Whitefield's sermons have been handed down. We read them and wonder that they swayed the crowd. They sound pretty flat when read. And yet we are told that even the deist Benjamin Franklin embraced every opportunity to hear Whitefield speak and was melted by his utterances. The historian tells us that the secret of the tavern keeper's son in his ability to move men was a magnificent, bell-like voice, backed, of course, by a consistent Christian life. His enunciation was perfect. Out in the open air a throng of 10,000 people could easily hear him. Of Whitefield, like the Master whom he served so devotedly, it could be said that "he opened his mouth."

You don't need to bellow when your mouth is opened. Neither our Saviour nor Whitefield did that. They left the bellowing to the bulls of Bashan. Whitefield, the historian informs us, changed the key of his tones very often, and no doubt the Master did that, too. In either case, however, the mouth was still open, and the

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enunciation was still perfect. It was when Whitefield's voice was low and soft, yet marked by perfect carrying power, that Dr. Franklin was especially moved. Public speakers today may well profit by such an example.

Young preacher, if the attention of your congregation is wavering, just try lowering your voice and note the effect. A clear voice in the lower key is much more effective than a high keyed voice that sounds like a scream. Johnston Myers, the great Chicago Baptist, used to say, "The rich, deep, quiet tones are indicative of riches, resources and strength." The famous command at Manila during the Spanish-American War caused a thrill in every patriotic breast. Admiral Dewey leaned over the side of his flagship and said very quietly, but in clear tones that carried far, "When you are ready, Mr. Gridley, fire!" All who heard it had the conviction that a man who knew his business was in control. A member of the fleet who heard that command, said afterward, "The admiral's calmness swept the fleet. It made me think of the Bible verse, 'In quietness and confidence shall be your strength.'" Truly, clearness and calmness are the parents of power.—*The United Presbyterian*.

HEBREW-CHRISTIAN ALLIANCE CONFERENCE

The twenty-sixth annual conference of the Hebrew-Christian Alliance was held recently in New York City, where the organization was founded in 1915. The conference met in the Alliance Tabernacle, and never before in the history of the Alliance has there been such a large assemblage of Christian and non-Christian Jews.

The business sessions were for members only, but the afternoon and evening meetings were public, the afternoon being given over to a study of the Book of Isaiah led by Dr. Max I. Reich. The evening services were addressed by various speakers, among them Dr. Samuel Zwemer and Dr. Conrad Hoffman. Living testimonies of Hebrew Christians were given every evening before the main address.

The outstanding feature of the conference was the solemn dedication of four graduates of Moody Bible Institute for service among the Jews of South America. Report of the work in South America is most encouraging. Graduates of the Institute and others have been laboring there for several years, and a Hebrew-Christian church has been founded as the fruit of their labors.

A large part of the Alliance's present activities is in the nature of relief work for Jews and non-Aryans, and especially Christian Jews in distress. Many Hebrew Christians have been interned in Canada as alien enemies, and the Alliance has been able to minister to their needs.

Financial report of the year was the best ever submitted to the conference. In spite of increased obligations, every need was met without a deficit.—*Bulletin*.

50,000 WATTS OVER THE AIR

Radio station WKBW was established

in 1928 by Rev. Clinton H. Churchill for broadcasting programs of Buffalo Tabernacle. At that time the station was limited to 1000 watts, but a new transmitter is being built which will increase its power to 50,000 watts, thus making it one of the twelve leading stations of the world.

Station WKBW, which stands for "Well Known Bible Witness," broadcasts for eight hours on Sunday, and on Monday, Wednesday, and Friday provides a missionary program.

Churchill Tabernacle, which maintains this great radio ministry, has at present thirteen foreign missionaries on the field, wholly supported by its congregation.—*Bulletin*.

LONELY LAND OF SANITY IN A CONTINENT OF MADNESS

Amid the madness of war, any anniversary associated with peace is likely to be overlooked. The world will probably pay little attention on August 1 to the 650th anniversary of Switzerland. Its history goes back to August 1, 1291, when the three original cantons formed the Everlasting League which became the nucleus of the Swiss Confederation.

This little country, paradise for mountain climbers, famous for its watches and milk chocolate, deserves unbounded admiration for its impartiality during the present war. Carefully refraining from acts and even words that might be interpreted as unneutral, the peaceful Swiss people have cheerfully endured severe hardships caused by stoppage of commerce and tourist traffic, and have sacrificially assumed the terrific burden of taking care of refugees and outcasts from all warring nations without discrimination. Today, entirely surrounded by the Nazi-controlled territory, Switzerland can easily be the war's next victim. Yet bravely it meets its obligations, performs its deeds of mercy, lives its life of friendship with all nations, and heroically keeps alight the torch of sanity and peace in a continent whose abyssal darkness has blotted out all lights of freedom, mercy, peace, and brotherhood.

Americans may well pause on August 1 and voice a prayer of thanksgiving and of supplication in behalf of Switzerland.—*Missions*.

I have at various times learned some lessons concerning living by faith. A friend frequently drives me through the streets of London. One day when all the cabs and wagons seemed to leave us no room to move, I said to him more than once, "I am afraid we shall have an accident." When I had said that to him perhaps for the third time, he put the reins into my hand and said, "There, if you cannot trust me, drive yourself." Suppose God should say to us when we fear that we are getting into difficulties, "If you cannot trust Me, arrange for yourselves." What a position we should be in then! If He left the reins in our hands for a single hour, we should be like the one who sought to drive the chariot of the sun, and set the world ablaze.—*Charles H. Spurgeon*.



MODERN SEVEN-LEAGUE BOOTS

GOSPEL leaflets are often like the mythical boots. A man picked up a tract in Elizabeth, New Jersey, and mailed a card from Washington, D.C., asking that Christian literature be sent to his son in Joliet, Illinois. Two weeks after a few distributors in New York used tracts, requests were received for additional copies from Oregon.

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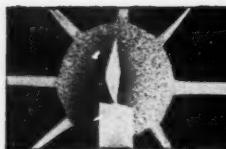
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CHRISTIAN CONSIDERATION

A shy, awkward girl was asked why she bestowed such admiration on a gracious popular teacher. For a moment she could not find the answer, and then, in school speech, she replied: "Why, it isn't only because she is so lovely and so nice; it is because when I'm talking to her she makes me feel as lovely and nice as she is herself." An answer that may be matched by that of a poor little boy who was asked a similar question about a woman to whom he was devoted with all a boy's chivalry: "*I like her,*" he said, "*because she looks as though she didn't see the holes in my shoes.*"—W. Y. Fullerton, in *Life's Dusty Way*.

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SIN'S DECEPTIVE CHARACTER

In his early life, and before his conversion, Raymond Lull, who afterward became the great pioneer missionary to the Moslems, eagerly and repeatedly sought to win the love of another man's wife. On one occasion, his passion moved him to follow her into the doorway of the church where she had gone to worship. The woman turned to him and said: "Raymond Lull, I have something to say to you." Thinking that his overtures of love were meeting with a favorable response, Lull listened with great expectancy. But the woman then bared her bosom and showed him that it was eaten with hideous cancers. At the same time she pleaded with him to repent of his sinful life. *That unfortunate woman, noble though she was, is typical of all sinful pleasures. They present a fair face, but they conceal a cancerous bosom. In every sin there is a cancer.* — W. E. Schramm, in *Our Great Salvation*.

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MAGNANIMITY OF THE BLOOD-BOLTERED UMSILIGAZI

Umsiligazi, a great south African chief, placed his left hand on Robert Moffat's shoulder and his right hand on his breast and said, "Machobane, I call you such because you have been my father. You have made my heart white as milk (happy). You fed me when I was hungry, you clothed me when I was naked; you carried me in your bosom." Moffat replied that he had never been conscious of serving the chief in any such way, but Umsiligazi pointed to the two ambassadors and said: "These are great men: Umbate is my right hand. What they heard I heard, what they saw I saw, and what they said, it was Umsiligazi who said it. You fed them and clothed them, and when they were to be slain, you were their shield. You did it unto Umsiligazi, the son of Machobane." *What a commentary on our Lord's words in Matthew 25:35-39?* — From Biography of Robert Moffat, by Edwin A. Smith.

THE POINT

It is a well-known fact that children are only too quick to see the application of what is being told them. Some years ago a well-known Scottish preacher was addressing a large gathering of boys in Glasgow, and after telling them an interesting story, he said, "Now boys, the moral of this is," when a young ragamuffin cried out, "Never mind the moral, sir, give us another story!"

—W. H. Griffith Thomas.

RESIGNATION

A visitor was once walking along a high part of the shore of the Dead Sea when he lost his balance and fell into the water. He could not swim and, in desperation lest he should sink and be drowned, he began to fling his arms about. At last he was exhausted and felt he could do no more. Then he found something happen: the water bore him up. The water of the Dead Sea is so heavy with salt and other minerals that when he lay still in it he found he floated on the surface. He could not drown so long as he resigned himself to the power of the deep. So too with us. *There is a power beneath us and around us waiting to bear us up. We should cease from all our floundering and fruitless efforts and let the power of God undergird us.* —R. H. W. Shepherd.

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THE TIME FOR REVENGE

The haughty favorite of an Oriental monarch threw a stone at a poor priest. The dervish did not dare to throw it back, for the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by and by, and then I will repay him." Not long afterward, walking in one of the streets, he saw a great crowd, and found to his astonishment that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But after considering a moment, he threw the stone away, saying: "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous, and if he is weak and wretched, then revenge is worse than foolish; it is mean and cruel. And in all cases it is forbidden and wicked." —Arthur T. Pierson.

FORGIVENESS

When Nelson, just before Trafalgar, was requested by an officer to send somebody else with his message to Collingwood, and on asking the reason was told, "Collingwood and I are not on speaking terms," Nelson himself sent for him and said, in the presence of both, "Gentlemen, there is the enemy; shake hands!" —W. Y. Fullerton, in *Life's Dusty Way*.

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CHARACTER THROUGH TESTING

By constitution and environment it is made certain that if we have character at all, it must be out of the flinty rock. The sculptor disentombs his angel by laborious processes. It is disimprisoned through painstaking and long-continued effort. The bright jewel of the lustrous life shines like a diadem in the light of heaven only after the process of polishing has smoothed and perfected and beautified it in the most wondrous way.—A. Z. Conrad.

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"BE ANXIOUS ABOUT NOTHING"

"Modern science has brought to light the fact that *worry will kill*, and determines, from recent discoveries, how worry kills. Scores of deaths, set down to other causes, are due to worry alone. Anxiety and care, the fretting and chafing of habitual worry, injure beyond repair certain cells of the brain, which being the nutritive center of the body, cause other organs to become gradually injured; and when some disease of these organs, or ailments arise, death finally ensues. Insidiously, worry creeps upon the brain in the form of a single, constant, never-lost idea; and as the dropping of water over a period of years will wear a groove in a stone, so worry, gradually, imperceptibly, but no less surely, destroys the brain cells that are, so to speak, the commanding officers of mental power, health, and motion."

Worry is an irritant, at certain points, producing little harm if it comes at intervals or irregularly. But against the iteration and reiteration of one idea of a disquieting sort the cells of the brain are not proof. It is as if the skull were laid bare, and the surface of the brain struck lightly with a hammer every few seconds, with mechanical precision, with never a sign of a let-up or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, and week by week, diminishing the vitality of these delicate organisms, so minute that they can only be seen under the microscope."

Do not worry. Do not hurry. "Let your moderation be known to all men." —Arthur T. Pierson.

The Mystic and Transcendent Name

(Continued from page 705)

promise of a coming Redeemer (Gen. 3:15) who would be none other than Jehovah, for what other inference can be drawn from the words of Eve at the birth of her first-born, "I have gotten a man from the Lord" (even Jehovah). How could she have known except on the authority of God that her seed, the mighty Deliverer from the all but omnipotent power of Satan, would be Jehovah?

Again, the name is used in reference to the redemption of Abraham from his idolatrous environment in Ur. "Now the Lord [Jehovah] had said unto Abram, Get thee out of thy country" (Gen. 12:1).

At the burning bush once more we see the name used in connection with redemption, this time from the tyranny of Egypt. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers have sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you . . . this is my name forever, and this is my memorial unto all generations" (Exod. 3:13-15).

THE ETERNAL MAJESTY of this redemptive name breathes also through the New Testament. When Gabriel announced to the Virgin Mary the coming of Him whose name would be *Jehoshua* (Hebrew) meaning "Jehovah the Saviour," which in the Greek is *Iesus*, in English *Jesus*, the identity of Jehovah was revealed, for God hath freely given Him the "name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

When He comes with omnipotent power to bring about the final consummation of redemption from all the power of the adversary, it is predicted that He will have a name written that no man knows but Himself.

Blessed name—"I AM." "I am come down to deliver thee," "I am the Lord that hath chosen thee," "I am he that . . . was dead; and, behold, I am alive forevermore," "I am the way, the truth, and the life," "I am the good shepherd," "I am the Lord that healeth thee," "I am Jehovah Jireh, the Lord the provider," "Jehovah Nissi, the Lord our banner," "Jehovah Mekaddeshcum, the Lord who sanctifies," "Jehovah Shalom, the Lord our peace," "Jehovah Tsidkenu, the Lord our righteousness," "Jehovah Shamah, the Lord is there." How His blessed "I AM's" come down to us through the ages as a spring tide in their fullness! Blessed, indeed, are they to whom He is everything!

It was in the revelation of Himself in Eden as Jehovah that the keynote of redemption's great choral symphony was struck. It was in Egypt that its melody

rang out clear and plain against earth's discords. It was at Calvary that all heaven burst into a grand Hallelujah Chorus, "Worthy the Lamb that was slain!"

At His coming to redeem His people and free a groaning creation from the effects of the misrule of the usurper, "the God of this age," all heaven and earth will send up "Alleluia!"

WHY THEN, according to Jewish tradition, has the use of this glorious name gradually ceased? Why, when breathed nine thousand times by the Spirit in the Old Testament, did it come to be pronounced but once a year on the Day of Atonement by the high priest when he entered the Holy of Holies?

Maimonides said that "the utterance of the name was restricted to the sanctuary and that its use ceased during the third century B.C." Josephus said, "Moses besought God to impart to him the knowledge of His name and its pronunciation, that he might be able to evoke Him by name at the sacred acts, whereupon God communicated His name . . . and it would be a sin to mention it."

"It follows," continued Josephus, "that when the sacred acts (or sacrifices) ceased in the destruction of the Temple, the name also came into disuse. But even while the correct pronunciation was forgotten in course of time, it was hoped that the knowledge and correct use of the name, so wondrously efficacious in the blessed days gone by, would again be restored in the Messianic Age."

For nearly twenty-two centuries the Jews have been substituting the name *Adon* or *Adonai* (plural) for the name of four letters—YHVH, and have been giving the vowel points of *Adonai* to the four letters, which has been read *Adonai* except when *Adonai* precedes or succeeds it in the text, when it is read *Elohim*—God.

Josephus and others have advanced the suggestion that it was profound reverence for the name that led to its disuse, but a clue to the true reason is found in Jeremiah. Jews in Egypt had become thoroughly apostate and unrepentant, although cognizant of the captivity of their people in Babylon. In the word of the Lord to them lies the clue to the solution of the problem. "Therefore, hear ye the word of the Lord, Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying The Lord God liveth" (Jer. 44:26).

This refers, of course, only to the Jews in Egypt, but we may well assume that owing to the punishment inflicted upon them for their sins, especially in their treatment of Isaiah, God's prophet of redemption, who according to the Talmud was sawn asunder with a wooden saw less than a hundred years previously, this applied to the whole nation. Judgment, therefore, in the loss of the name and its pronunciation is evident today in that it is now referred to as "the Name of Four Letters," "the Name," "the Great

(Continued on page 723)

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INDELIBLY MARKED

I. E., Mechanicsburg, Pa.

Question: What is the significance of Jeremiah 17:1?

Answer: The besetting sin of Israel was idolatry. So seemingly incurable was this sin that it was said to be inscribed upon their hearts with a "pen of iron, and with the point of a diamond"—etched there, as it were. Mercy and truth and the love of God ought to have been engraved upon receptive hearts by the Spirit of God (II Cor. 3:3). The reference to their children (v. 2) ought not to surprise us, for ordinarily children are much like their parents, although there are notable exceptions.

BOOKS OF THE MACCABEES

L.J.L., Woodstock, Ill.

Question: Kindly give me some information about the Books of the Maccabees.

Answer: These two books are a part of the Old Testament Apocrypha. They are reckoned as the fourteenth and fifteenth of this body of literature, which forms a connecting link of a historical character between the period of the canonical books of the Old Testament and of the New Testament. They narrate the struggles of the Jews to regain their national independence and to protect the Temple and its worship. The only reason for excluding these books from the Old Testament canon was the reference to prayers for the dead (II Macc. 12:45), in connection with a sin offering for certain Jews who had fallen in battle and upon whose bodies were found symbols of idolatry. Judas is said to have made "reconciliation for the dead, that they might be delivered from sin." Hence we believe that it is not proper to take texts for sermons from these books.

WATCHING THE RACES

O.B.R., New York, N.Y.

Question: Is it wrong for Christians to participate in or to attend auto or horse races?

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Answer: As to actually participating in such races, this impresses us as both wrong and dangerous. How can such a practice be harmonized with I Corinthians 10:31 and Colossians 3:17? Although mere attendance upon these sports may not be dangerous as mere onlookers, there is nothing elevating about them, nothing spiritually helpful. On the other hand, merely watching may be degrading to the spiritual life of the Christian, to say nothing of his presence there is an example for others to follow. We do not see how one can glorify God in his body while attending and watching such races (I Cor. 6:19, 20).

HEBREWS, ISRAELITES, JEWS

W.A., Kokomo, Ind.

Question: Please distinguish between the terms Hebrews, Israelites, and Jews.

Answer: All three terms apply to the same people. The term "Hebrew" is the oldest and evidently most respected. It appears first as applied to Abraham (Gen. 14:13). The last time it occurs is in Revelation 16:16. In its plural form we find it first in Genesis 40:15, and last in Philippians 3:5, where the apostle Paul claims to be a "Hebrew of the Hebrews." But Paul also proudly boasts of being "an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. 11:1). That is, any member of the twelve tribes was both a Hebrew and also an Israelite. The word "Israelite" is the word used by far the most frequently. As for the term "Jew" we do not know when, or where, or by whom it originated. In its plural form it occurs first in II Kings 16:6, and frequently thereafter. Possibly it may have been applied to that people in derision, as the term "Sheeny" is used today. Note the apparent scornful use of the word by Pilate, the proud Roman, "Am I a Jew?" (John 18:35). But the apostle Paul himself was not ashamed of the term. He even boasts of being a Jew (Acts 21:39; 22:3) and defends the privilege (Rom. 1:16). In point of privilege, the Jew was always first in his estimate and also in God's dealings with the race.

APPROVED HATING

E.M., Chicago, Ill.

Question: What is the meaning of Luke 14:26?

Answer: Emotions are comparative. Compared with loving devotion to Jesus Christ, natural devotions to loved ones must give way to spiritual and supreme devotion to Him. This choice is required by Him and rightly so (see Matt. 10:37; 12:47-50).

CONCERNING THE HOLY SPIRIT

L.L., Fillmore, N.Y.

Question: Is not the Holy Spirit in

the Old Testament the same as in the New?

Answer: Yes, the same. That is, He is the Third Person in the Trinity. However, two distinctions should be made: (1) In Old Testament times the Holy Spirit came temporarily upon certain individuals for special service. (2) In New Testament times the Holy Spirit permanently indwells every true believer.

DEATH OF GOD

H.R., Idgah, Mysore City, South India

Question: Is this expression, "When Christ died, God died," true?

Answer: We believe not. How could the Eternal God die? Would He be eternal if He submitted to death, even for a single instant? Since He "upholdeth all things by the word of his power," what would have become of the universe had God died? No; the death of Jesus the Christ, His burial, resurrection, and ascension, pertained only to God incarnate. Jesus Christ died, was buried, and rose again as the God-Man.

MANNER OF THE RETURN

W.R.A., Etowah, Tenn.

Questions: (1) Will the return of Jesus Christ to the earth be literal? (2) When He begins His reign will the wicked be saved gradually or suddenly?

Answers: (1) The second coming will be personal, literal, and bodily (Acts 1:11). (2) Our understanding is that there will be no wicked left upon the earth at that time. According to Matthew 13:40-42, the tares will be first gathered and burned by the angels. The same truth is taught in the parable of the drag net (vv. 49, 50). These judgments precede the actual return of Christ to the earth. When He comes His first act will be the regathering of His elect (Jews) from the four winds (Matt. 24:31). This act will immediately follow the Great Tribulation (v. 29).

END OF GENTILE TIMES

H.A.S., Lewisburg, Pa.

Question: Kindly explain Revelation 11.

Answer: Assuming that the questioner wants a general statement, which is all that we can give here, we suggest that the two witnesses prophesy during the last forty-two months of the present dispensation. The Temple will previously have been rebuilt. After their work is finished these two witnesses will be killed, resurrected, and translated to heaven. These events will be followed by the "second woe" (vv. 13, 14) and also by the seventh trumpet (vv. 15-19).

TWO EXPLANATIONS

M.B., Chicago, Ill.

Questions: (1) What picture comes

Moody Monthly

to your mind when you say "God"? (2) What do you mean when you say that "Christ is coming again"?

Answers: (1) None. How can one visualize God, who is the eternal, omnipresent creator and upholder of all things in the universe? (2) We think of Christ's coming again as personal, literal, and visible (Acts 1:11).

THE FIFTH WORLD KINGDOM

L.E.R., Atoka, Okla.

Question: Will there be a fifth Gentile world ruler, according to Daniel 2?

Answer: It would appear so. In the first place, the image seen by the king was divided into five parts, the feet representing the last phase of Gentile dominion (vv. 34, 35). Note in particular that it is the supernatural Stone which became a great mountain and filled the whole earth (v. 35). Note also that power will be given to the first beast "over all kindreds, and tongues, and nations" (Rev. 13:7). This kingdom evidently is represented by the feet, which will be a mixture of iron and clay (Dan. 2:34). This kingdom will thus be destroyed by the descending Stone and also will be superseded by the kingdom of the Son of Man; in other words, the Millennium. The same world-wide kingdom as under the beast, but entirely different in character, since all evil men will have been eliminated.

BOBBED HAIR

W.K., Boston, Pa.

Question: Some time ago, I read a tract stating that there would be no women with bobbed hair in the rapture. What do you think?

Answer: Such a claim may seem too trivial to discuss, for a passing style of wearing the hair has nothing to do with that supreme event, the rapture. They who participate in the rapture will be those who are "in Christ," whether dead or still living (I Thess. 4:15-18). The style of wearing the hair will not determine this matter. If the style be contrary to I Corinthians 11:15, is it not possible that the hair may have been cut while the owner was still unsaved? At any rate, only saved women will participate in the rapture (I Thess. 4:16, 17).

WHO MAY PARTAKE

S.W., Peoria, Ill.

Question: Who may partake of the Lord's Supper? Does water baptism save?

Answer: Considering the second question first, our understanding is that salvation is of God. Only He can save because only He has the power to regenerate a person. In particular, the new birth is the work of the Holy Spirit (John 3:3-6). Thus we are not saved by joining the church, but by having been born again by the power of the Holy Spirit and being made a member of the mystical Body of Christ; afterward by the administration of water baptism we are made members of the visible church. Having thus become a member of a local church we have the right to partake of the Lord's Supper.

August, 1941

BIBLE CHRONOLOGY

L.D.L., Peoria, Ill.

Question: What is your dating of the principal events in the Bible?

Answer: I never have attempted any. Consider the following: "No fewer than 140 different dates for the creation have been assigned by chronologists." I recall a claim made years ago by one who was an authority on Bible chronology. He said that no events prior to Abraham could be definitely determined. Difference of opinion also prevails concerning important events following the time of Abraham. For example, although it is now generally believed that Jesus was born several years prior to the time assigned by Bishop Ussher, no one knows positively the exact date. Evidently in the wisdom of God the events themselves are far more important than the exact time of their occurrence.

TIME, TIMES, AND A HALF

A.C., Little Rock, Ark.

Question: What is the meaning of "time, times, and a half" (Dan. 12:7)?

Answer: One year, plus two years, plus one-half a year, which equals 1260 days, or forty-two months (Dan. 7:25; Rev. 11:2; 12:6, 14). The duration of the reign of the Antichrist is referred to, which will cover the last three and one-half years of the present age.



The Mystic and Transcendent Name

(Continued from page 721)

and Terrible Name," "the Peculiar Name."

As a nation, Israel rejected God's redemptive plan set forth by Isaiah, and she rejected the Redeemer when He came to bring "on earth peace, good will toward men." Therefore, "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early" (Hos. 5:15).

The day is surely coming when they shall say, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hos. 6:1).

What a day it will be when the whole nation shall see Him whom they have pierced and shall wail because of Him (Rev. 1-7); when millions will bow low before Him and breathe out in reverential awe the dishonored, long-lost name of their Kinsman-Redeemer, the All-Sufficient One, none other than Immanuel—God with us!

Wherever there is blessing there will be barking. Never mind, go right on. They play a most unenviable role who, instead of plunging into the ocean of divine fullness, stand on the shore and criticize how others go in.—W. Graham Scroggie.

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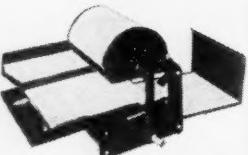
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This Grand and Awful Time

(Continued from page 697)

days perilous times shall come," for men of this type shall "wax worse and worse" (II Tim. 3:1-13).

Most of the men of this type are out in the open. But some of them are under cover. They are spoken of as being "seducers" or "juggling impostors." They are clever at making the unwary think that vice is virtuous, that crime is permissible provided you keep out of the clutches of the law, and that might makes right.

Evil men, both out in the open and under cover, "wax worse and worse." And for this reason Jesus said, "The love of many shall wax cold" (Matt. 24:12). Is not this just what is happening all about us? Many are saying, "Look at world conditions: vice, crime, poverty, war and—well, what's the use? Things are getting worse every day. Christianity is a failure."

But bear in mind, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

"None of the wicked shall understand." No, they are blinded by the god of this age. They actually do not know what they are doing. They do not understand that they are positively against Christ and His beneficent program for the world. They are "blinded." They are doomed. They "pass on, and are punished" (Prov. 27:12).

"But," says the Lord to Daniel, "the wise shall understand." "A prudent man foreseeth the evil, and hideth himself" (Prov. 27:12). The wise understand and act wisely because they have received the Holy Spirit, who guides them into all truth, and shows them things to come (John 16:13, 14).

The wise ones, knowing what is coming, knowing that ultimately there will be an unprecedented, unimaginable clash between the god of this age and the Christ of God; that the Christ will be victorious; and that the god of this age together with all of his followers will be consigned to everlasting darkness and woe—knowing all of this, they turn as many as they can to righteousness, that they may shine "as the brightness of the firmament" and "as the stars forever and ever" (Dan. 12:3).



Is Poverty a Barrier to Christian Worship?

(Continued from page 709)

never dreaming she had done that which would never cease to be told as a memorial of her. She did not even know that Christ saw her. I doubt if she saw Him. I doubt if she was ever told. It is stated that the Lord called His disciples and told them, but so far as we know He



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never told her. Somehow I do not believe she ever knew, until she crossed the narrow divide between time and eternity and met her Saviour face to face, and heard from His own blessed lips, the full, rich story of what she did in the Temple that day.

What a needful lesson we have here! We have often thought of what the rich and the great should do. They do have a marvelous opportunity for service, for which they shall be held to strict account. But have we considered sufficiently the opportunities and responsibilities of the poor, and the subtle danger confronting them of neglecting these to their own hurt and to the hurt of the Lord's cause? One can be unfaithful in little as well as in much; certainly the temptation to do so is no less frequent and pressing. It was the one-talent man who failed by hiding what he had in a napkin. He thought he could hide it and thus escape responsibility for it. But he was sadly mistaken. The woman with two mites made the most of what she had, and was blessed beyond all others who worshipped with her that day. With all these facts before us, we cannot escape the conclusion that poverty and all that accompany it cannot exclude one from the full, free, and acceptable participation in the service of God. We may not be able to do just what we should like to do, yet there is a limitless field of service for everyone. Even adverse circumstances may be changed into tremendous assets to the glory of God, the salvation of souls, and the enrichment of the lives of multitudes whom we shall never see in this life.

Since God has not excluded us on account of poverty, dare we exclude ourselves?

Moody Monthly

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Sunday School Lessons*



* Harold L. Lundquist

August 10

JAMES TEACHES CONSISTENT CHRISTIAN LIVING

James 1:17-22; 2:14-17; 4:13-17; 5:12

Golden Text: *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*—James 1:27.

SPIRITUALLY-minded but very practical was James, an outstanding leader in the Church (Gal. 2:9; Acts 15) and the brother of our Lord. His epistle speaks little about Christ, but it reflects more of His teachings than any of the other epistles. It parallels the sermon on the mount and in that way, as well as other ways, greatly resembles the teachings of Jesus. It is a straightforward discussion of practical Christian living.

There is so much inconsistency among Christians in their daily walk that nothing could be more needed than a careful study of the exhortations of James.

I. Doers As Well As Hearers (1:17-22).

Knowing God's will is important, but it amounts to little except to bring condemnation upon us, unless we do it. It is good to hear with swift apprehension, but there is no point in talking about what we have heard unless we practice it.

God is the "giver of every good and perfect gift" (that's literally and wonderfully true). He has not withheld one blessing, even to the giving of His Son, who was sent down from heaven to redeem us.

His very goodness should prompt us to lay aside everything which dishonors His name. Wrath (v. 20), all uncleanness of speech or thought, pride (v. 21)—all these must go, and will go as we permit the Word to take root (be "engrafted") in our hearts and lives. Note that it is not enough to read the Word, or even to memorize it. It must take root and grow in our lives.

II. Believe—but Also Work (2:14-17).

Saved by faith. Yes, we are, and in no other way; but the man who says he has faith in Christ will inevitably show the results of that faith in his life.

James is not in any way contradicting the teaching of Paul's epistles regarding justification by faith, but is clearly stating what must be true, "that a faith which does not result in works, i.e., in a manifestation of a true Christian life, externally and visibly, is not the kind of faith commanded by God and constantly revealed in the New Testament as the only instrument for the appropriation of

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the redemption that is in Jesus Christ our Lord. There is no such thing as real, genuine, vital, living, Christian *faith*, except it has its fruits in the works of faith" (Wilbur M. Smith).

How that faith will show itself in the practical dealings of daily life is graphically presented in verses 15 and 16. Pious talk has always been very cheap, and it certainly accomplishes nothing. Real Christianity works.

III. Trust—but Do Not Presume (4:13-17).

There is a strange religious attitude which talks about faith as though it were something of which to boast, which encourages people not only to believe, but actually to presume. There is a radical difference between faith and presumption.

All Christians are subject to the temptation of talking about being "strangers and pilgrims" (Heb. 11:13) in this earth, and then planning their lives and their business as though everything will continue as it is through all eternity. It is right to plan, but every day we should plan subject to God's will, always realizing that this may be the day when we shall be called into His presence to give an account of the deeds done in the flesh.

Every hour of life should find us ready to meet the Lord, and with all in readiness, so that our going may leave behind a clear testimony of faith in God, and of consistent Christian living.

IV. Be Honest—without an Oath (5:12).

A Christian should never need to give an oath in the ordinary affairs of daily life. His life should be so transparently honest and consistently aboveboard that his word ("yea, yea, or nay, nay") will be "as good as his bond."

The Jews were accustomed to use formulas for oaths such as those mentioned in Matthew 5:33-37. They would have felt much at home in our day when there is so much dishonesty that people are constantly calling on God to witness to their truthfulness. Those who have least to do with Him and the worst records for dishonesty are most prone to thus seek to bolster their word.

What a striking contrast is the simple "yes" or "no" of the true Christian. Let us make our word always good, because it is the expression of the integrity of our lives.

P.S. One way to show that your "yes" means yes is to recall in these hot summer days the promise you made when you joined the church—that you would be faithful in attendance and in your duties. How about Sunday School? Yes, I know it's summer, and vacation time, but now is the time to show that you really "mean business" about it. Let's all go to church and Sunday School next Sunday.

August 17

PETER ENCOURAGES SUFFERING CHRISTIANS

I Peter 4:12-19; 5:6-11

Golden Text: *If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.*—I Peter 4:16.

"**S**WEET are the uses of adversity"—so says the poet, and it is true that God is able to make even the sufferings of man a source of blessing and an occasion for joy, "if a man suffer as a Christian" (I Pet. 4:16). In a world where sorrow and suffering have been heaped high by man's inhumanity to man, it is indeed appropriate that we think of the encouragement which God's Word gives to those who are in distress.

There are many helpful Scripture passages on this point, those before us today being from the writings of Peter to the Jews of the dispersion. Scattered abroad and no more under the guiding and protecting hand of Paul, Luke and the others, they were undergoing severe persecution for Christ's sake. Some were apparently disturbed by their trials, and Peter tells them that persecution should bring

I. No Surprise (4:12).

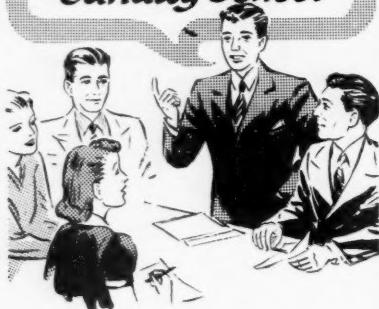
We ought to expect trials in this world; yes, severe fiery trials. Such things are common to all mankind, and the Christian should not expect to escape. To them, such trials are real tests of their faith, an opportunity to show to the unbelieving world that God is able to deliver those who put their trust in Him!

To be forewarned is to be forearmed. To expect attack is to be prepared for it. "Think it not strange concerning the fiery trial."

II. No Shame (4:13-16).

There are two senses in which the Christian is to be unashamed in the midst of suffering. In the first instance, he is not to be ashamed of the trial itself if he bears it for Christ's sake, for he is thus sharing Christ's sufferings. We cannot share in His substitutionary and sacrificial suffering on Calvary, but we can stand with Him who was indeed "a man of sorrows, and acquainted with grief" (Isa. 53:3). In the second place, he is not to do anything which would justify others in making him suffer. It is a disgrace, a shame which injures the cause of Christ, when a believer has to suffer because he has broken the law, or because he is "a busybody [R.V., 'meddler'] in other men's matters." If you pry into others' affairs, expect to have your fingers stepped on, and don't expect God to deliver you out of it or honor you in that kind of suffering.

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III. No Escape (4:17-19).

If the righteous find the difficulties and temptations in their way to be like fiery trials, if those who have the blessed presence of Christ to cheer and to guide them find it difficult at times to make their way through sorrow and sadness, what will the unbeliever do? Does he think that he shall escape? Surely not—and there is yet that day ahead when the believer shall enter into eternal peace, where sorrow and suffering shall be no more. Where will the unbeliever be in that day? It is a solemn and soul-searching question.

IV. No Worry (5:6,7).

"Put care into Christ's bag," said George Herbert. "Treat your cares as you treat your sins. Hand them over to Jesus one by one as they occur, commit them to Him" (F. B. Meyer). He really cares about you—believe it and act upon it.

The cure for all worry is right there, but even as it is true that the meek shall "inherit the earth" (Matt. 5:5), so it is true that only the humble are ready to cast their cares on the Lord. "God resisteth the proud, but giveth grace unto the humble. . . . Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:6, 10).

V. No Wavering (5:8-11).

Steady, perfected and established in Christ, strengthened by His grace, sure of the eternal call, and with the eye of faith on the glory to come, such is the man who is able and ready to successfully meet the devil when, like a roaring lion, he seeks to disturb and devour God's people.

Satan is busy in our day. Dr. Wilbur M. Smith says: "It is admitted everywhere by outstanding Christian leaders, in every sphere of life today, that there has never been a time, at least in our generation, when the temptations of Satan have been so fierce, so frequent, so constant, as just now. What Satan wants to do is to destroy the testimony of God's people, to take them out of places of power and influence for the gospel, to rob them of that joy, and victory, and power, by which, through their labors, others will be brought to confess the Lord Jesus Christ. Christian people today who are conscious of being fiercely assailed by evil ought not to be alarmed, but should realize that this experience of theirs is general, everywhere, of true believers, and that there is sufficient grace for every need in such dreadful times as these."

August 24

THE WRITER OF HEBREWS EXPLAINS THE NEW COVENANT

Hebrews 9:11-22

Golden Text: Being made perfect, he became the author of eternal salvation unto all them that obey him.—Hebrews 5:9.

THE infinite superiority of the Lord Jesus Christ, in both person and work, is a theme which the writer of Hebrews presented to encourage Hebrew Christians who were suffering much for their faith (Heb. 10:32) and were being

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tempted to turn back to Judaism (Heb. 2:1; 3:12). His purpose was not only to stem the tide of unbelief and discouragement, but to urge them to go on to better things (6:1-3) because of the better covenant under which they had come as believers in Christ.

The portion of the chapter before us deals with the heart of the matter in presenting the sacrifice of Christ as being superior to all the sacrifices of the Old Testament. The verses are somewhat difficult to outline, but the following, adapted in a measure from Dr. W. H. Griffith Thomas, will be helpful.

I. The Ministry of Christ—a Better Ministry (vv. 11-14).

Every act of worship calls for a sanctuary and a worshiper. Under the old covenant the Jews were familiar with the Tabernacle into which their priests went daily, and the Holy of Holies into which the high priest went once a year with the blood of goats and bulls; but now under the new covenant they had

1. A Better Priest and Sanctuary (v. 11).

No longer do we need the mediating priesthood of a fellow man set apart for that office, for Christ Himself has become a High Priest and is the "one mediator between God and men" (I Tim. 2:5), yet He is not one "who cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Such a divine High Priest could not be contained in a temple made with hands; His sanctuary must be and is the very presence of God.

2. A Better Sacrifice and Blessing (v. 12).

The blood of Christ, the perfect and final sacrifice for sin, resulted in a once-for-all solution of the sin problem and provided the blessing of eternal redemption.

3. A Better Result (vv. 13, 14).

The sacrifices of the Mosaic ritual had an outward result. They "removed ceremonial disabilities, they restored the unclean to fellowship, they kept the chosen people in covenant relation with God." They "did sanctify and cleanse the flesh; how much more the blood of Christ" (Moorehead). His sacrifice gave spiritual cleansing, the cleansing of the "conscience from dead works to serve the living God" (v. 14).

II. The Ministry of Christ—an Efficacious Ministry (vv. 15-22).

This ministry of our High Priest, Christ, is well characterized by the word "efficacious," which means "having the effective energy to produce an effect." He came into the world "to save sinners" (I Tim. 1:15), and He did it. We note

1. The Power of the New Ministry (v. 15).

The surrender of Christ even unto death gives validity and efficacy to the new covenant. "All the transgressions of the old covenant had been treasured up; the death of Christ gave satisfaction to all that that covenant could claim, and brought release. So the Mediator of the new covenant begins an entirely new economy, with sin put away by the

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sacrifice of Himself, and an open path to the beginning of a new life in the favor and power of God" (Andrew Murray).

2. The Guarantee of the New Ministry (vv. 16, 17).

Speaking of our redemption as an eternal inheritance (v. 15) naturally leads to the thought that a testament or will does not become effective until the death of the testator. God has "blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world" (Eph. 1:3, 4). He has bequeathed all that to us, and the bequest is made certain by His death. That means that not only our salvation, but "everything we have had, even our temporal mercies, are a part of those purchased and bequeathed blessings; everything is sanctified by the precious death of our Lord Jesus Christ. How that dignifies the simplest mercies of each day! How, as we bow our heads in thanksgiving for our daily food, we can rejoice at its coming to us, in a distinctive way, as purchased for us through our Lord's death; things that you might say have cost Him His life" (S. Rideout).

3. The Confirmation of the New Ministry (vv. 18-22).

The shedding of blood on Calvary's tree for the remission of sin was not a new or strange thing. The proof for that is given by referring to all of the old covenant procedure for the cleansing of the sinner. How was it brought about? Through blood. In that Old Testament covenant it was the blood of goats and bulls, not sufficient to perfectly cleanse the spirit of man nor give him once-for-all remission, but nonetheless a type of the better sacrifice of the Lamb of God.

Men have in all ages attempted in diverse ways to devise schemes for their redemption, for cleansing from sin, apart from blood, but God has never given sanction to any of them, and they have all failed. "Without the shedding of blood there is no remission" of sin. There is no way into "the holiest" except "by the blood of Jesus, by a new and living way" (Heb. 10:19, 20).

Why not come that way—the only way—God's way? Then "let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:23-25).

August 31

JOHN URGES CHRISTIAN LOVE

I John 3:13-18; 4:7-21

Golden Text: Let us not love in word, neither in tongue; but in deed and in truth.—I John 3:18.

LOVE is a word so abused in modern speech that one almost hesitates to use it, and yet it stands for the very finest in all human relationships, and presents to us the very essence of the nature of God. We do well to redefine

the meaning of love in our Sunday School classes this next Sunday. Love is not that sentimental, "wifey-washy" feeling which prompts the writing of emotional ballads, which are (like the supposed love of which they speak) "here today and gone tomorrow." Nor is it that lustful thing which now parades itself shamelessly as love, when it is nothing but animal passion. Nor is it that weak thing which totalitarian dictators make it out to be when they declare that to attain, a people must hate, not love.

"Love is a desire for and delight in the welfare of another." It reaches out to all mankind, coming from God and being manifested in the gift of His Son as our Saviour. It is stronger than any earthly bonds. It is able to bear unbelievable burdens; yes, because He loved us Christ bore the sins of the whole world on Calvary. It expresses itself in courtesy, in high standards of life, and in sacrifice. Love is, as Henry Drummond put it, "the greatest thing in the world." Read I Corinthians 13 for Paul's exalted description of love.

Our lesson reveals two important facts about love—

I. Love Is an Evidence of Regeneration (I John 3:13-18).

There are two groups of people, the saved and the unsaved. The unsaved in Scripture are designated as "the world," meaning, not the physical world, but the world of unregenerate men who are against our God and His Christ. The saved are those who have come to God in Christ, who love Him and are in the center of His love. That love is, according to John, an evidence that we know God. There is an interesting contrast here.

1. The World Hates and Kills (vv. 13-15).

Had one made such a statement some years ago when the old world had on his Sunday-go-to-meeting clothes, and was spending much time cultivating and displaying the outward veneer of civilization, he would have had to prove it. Today, however, the wicked heart of man apart from Christ is revealed in the tragic events which have embroiled the whole world in conflict.

The point is that we as Christians should not be surprised if that kind of a world hates us. In fact, we should be troubled if it does not hate us, for if our Christianity means anything, it must be utterly distasteful to a world driven by hatred and the lust for blood.

2. The Christian Loves and Gives (vv. 14, 16-18).

The mark of a Christian is love for God and love for the brethren. That love demonstrates its genuineness by giving freely to meet the need of a brother, just as God freely gave His Son for our redemption. He saved us by His death; He did not just talk about our need of redemption. So we must help the brethren with deeds, not pious good wishes (cf. James 2:14-17).

The background of such an attitude is a proper understanding of our relationship to God, and an appreciation of His nature.

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II. The Very Nature of God Is Love (John 4:7-21).

God not only loves, but He is love.

1. God Is Love (vv. 7, 8).

"Love is the very essence of His moral nature. He is the source of all love" (R. A. Torrey). Only the one who knows God as love knows Him at all.

There is much thoughtless and meaningless talk about the love of God, as though it meant that He is careless about enforcing His divine law, that somehow He will overlook and excuse careless and wicked living. The fact is that the love of God has no real meaning unless it is understood in the light of the Cross, for

2. God's Love Is Manifested in Christ (vv. 9-16).

He was sent as the giver of eternal life, the propitiation for our sins, our Saviour, and thus as the highest and deepest expression of God's love. Faith in Christ (v. 15) puts the believer in the very center of the love of God. Precious hiding place!

3. Love Casts Out Fear (vv. 17-19).

Fellowship is impossible in an atmosphere of fear, but love rules fear out. In Christ we realize that God first loved us, and then our hearts go out to Him in a warmth of devotion which brings us so close to Him that all fear is gone. The result of such fellowship with God follows, for

4. He Who Loves God Loves His Brother (vv. 20, 21).

If a man loves God, he will obey Him, and His command, which to the Christian is, "Love your brother." That is "the first and great commandment" (Matt. 22:36-40; Deut. 6:5; Luke 10:25-28). There is no use in our talking about loving God if we have no love for the brethren, for in doing so we make God testify against us that we are liars (v. 20). What would He have to say about you, and about me, if He were to speak about us?

September 7

REVELATION: A MESSAGE TO PERSECUTED CHURCHES

Revelation 1-3

Golden Text: *Be thou faithful unto death, and I will give thee a crown of life.*—Revelation 2:10.

AN UNUSUAL privilege and opportunity presents itself in the next four lessons, for they are all in the important book of the Revelation, which is so often neglected in our teaching and preaching. It is a great series with which to begin the fall work in the Bible School.

The Revelation is so little known that we need part of our first lesson for an introduction to the book. The fact that this is a "revelation" which God gave to Jesus Christ, "to show unto his servants things which must shortly come to pass" (1:1), should make us all eager to study it. But it is significant that there is a promise of special blessing to those who do read (1:3), and a solemn warning against tampering with the book (22:18, 19). Quite evidently God places great importance on the reading and study of this book. Can we do less?

The book is not easy to interpret, and men have differed greatly as to its mean-

ing. There are four general schools of interpretation: (1) The preterist, which puts it all in the past. Since many of its predictions have not yet taken place, this view seems untenable. (2) The idealist, which regards the book as being entirely symbolical of spiritual principles. There is truth to this view, but it does not cover the historical events mentioned in the Revelation which are yet to take place in the world. (3) The historicist, which regards the book as mainly an outline of church history. This too fails to account for prophecies yet unfulfilled. (4) The futurist (which seems to be the best view); namely, that chapters two and three, while relating to actual churches then in existence, also outline the entire history of the Church, and that the remainder of the book relates to future events. This is the interpretation which is largely held by conservative Bible teachers.

A brief outline of the Revelation is

found (1:19) in the book itself:

- "The things which thou hast seen" (John's vision)—chapter 1.
- "The things which are" (the seven churches)—chapters 2 and 3.
- "The things which shall be" (the six sevens; namely, seals, trumpets, personages, vials, dooms, and new things)—chapters 4 to 22.

Our lesson portion brings before us two of the seven churches of Asia—Ephesus and Smyrna—with their lessons for our day.

I. The Ephesus Church — Active but Cold, and Facing Judgment (2:1-7).

Following the salutation and the glorious vision of the Son of man (do not fail to read it, Rev. 1:9-18), John the apostle, who was the one to whom the vision came, is directed to write to the church at Ephesus, addressing it through "the angel" of the church. We do not know who he was, but since the word means



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"messenger," it may refer to a leading officer or elder.

The picture of the church at Ephesus was a very beautiful one. It was an active church, not afraid to work, patient under trial, commendably impatient with sin and worldliness. It was not afraid to exercise discipline, to discredit false apostles, and to stand against the evil works of the worldly-minded. There would seem that there could be nothing more said for a church, but there was a vital note lacking. In activity they were perfect, but they had departed from their first love.

What is meant by leaving their first love? "First love is the abandonment of all for a love that has abandoned all.... The church at Ephesus was still a remarkable church, but it lacked the element of that enthusiasm, which in the eyes of the calculating worldling, is imprudent. There are some people who imagine that this lack of enthusiasm is an advantage. May God have mercy on such. I pray the day may never come when the heroisms and enthusiasms of first love shall cease" (G. Campbell Morgan).

Repentance was called for, or God said He would extinguish the light of that church. Evidently they did not repent, for there is no church, nor any semblance of it, at Ephesus. The lesson for us is that cold orthodoxy will kill a church. Let's have none of it, but rather live lives aglow with the abandonment of loving enthusiasm for our God.

II. The Smyrna Church—Poor but Faithful, and Facing Persecution (2:8-11).

This is one of the two churches of the

seven for which there is no word of rebuke, Philadelphia being the other. It was a poverty-stricken church humanly speaking, but rich in the sight of God. He sees things as they are, and we who are so prone to judge by outward appearances need to learn of Him not to despise the little, poor church if it is really alive for God. Such a church may be more useful to God and more precious to Him than a large church which is cold and indifferent.

What does He have to promise this church? Persecution. What a singular experience for a faithful church, but is it not often so? We who follow Him upon whom men spit, who was so buffeted and despised, yes, even crucified—shall we be surprised if a hostile world persecutes us?

Note that the Lord knew all about their sufferings, both present and future. He was with them and would continue to be with them, so they had no occasion to fear. Then at the end of their suffering there would be the crown of life. As Dr. Morgan puts it, "This crown is the crown of royalty. It is the chaplet that adorns the brow of the victor who comes laden with spoils, the crown of added wealth, the crown of life which reigns because it has won. The life is the crown. This precious outcome of tribulation is not accidental and capricious. Out of the tribulation we shall have our triumph. That is the whole philosophy of suffering."



A Living Sacrifice

(Continued from page 699)

Church board or organization is financially responsible for their welfare or their support, nor are mission stations provided in which to live. A few receive support from individual churches which have become interested in this work, but many of them exist on the few dollars contributed by individuals through the Pioneer Mission Agency in Philadelphia, which together with the American Bible Society in Mexico City, act as sponsors for the group but without contributing to their support.

The members of the group are widely scattered among the eighteen tribes. Some are young married couples, others are single young men working alone in a tribe, and at present, ten of them are young women, coupled in pairs as co-workers. The first pair of young women, twenty-one and twenty-two years old respectively, fresh from college, one from California and the other from Connecticut, went out five years ago into the heart of the Mazateca tribe of 45,000 monolinguals, in an inaccessible region in the state of Oaxaca, where a white person had never been seen. Here they have lived in a one-room native hut with thatched roof, and in the relatively short time of five years have reduced the language of this tribe to writing. The Gospel of John is now ready for publication in this new language, and a first draft has

been made of the entire New Testament, which will require several years more of arduous revision before ready for publication. A year ago one of these girls was obliged to come back to the States for a short rest, leaving her co-worker alone among the Indians. The latter wrote concerning this episode, "It was a new experience to be out in the village without her, but the Lord's presence more than filled her absence." In such a close walk with Christ we can apprehend the depth and height of Paul's meaning when he said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

ONE young married couple are working in the Tlapeneco tribe in the state of Guerrero, in an impoverished region where the natives live chiefly on black beans. To reach this tribe they are obliged to walk for several days after the road peters out, and carry with them all their food supplies for a six months period. Their house is a native hut built of poles stuck in the ground and thatched with straw. Some of the hardships they encounter may be imagined from an extract from one of their recent letters. "Over the bed we have put cheesecloth to keep the scorpions from falling on us while sleeping. In three weeks we have killed seven."

The most distant pair of girls are in a remote mountain district of the state of Chiapas, two hundred miles from a railway, and nearly a thousand miles south of Mexico City. There is only one short stretch of road in Chiapas, leading from the railroad to the capital, Tuxtla Gutierrez, and these girls are four days' journey by muleback beyond the end of the road. Here they live in the heart of the Chol tribe, which speaks a Mayan dialect. One of them writes:

"The Indians tried their own method of curing a man the other night in a hut very near here. Believing that the power of the *brujo* (witch doctor) had made the man sick, they got an old woman to get the power out of the man. They killed a pig on top of his chest, let the blood run over him, and gave him some of the hot blood to drink. The intestines were taken out and put on his head; the meat was cooked and feasted on all night long. The bones will be kept hanging in a bag above the fire for several months to be sure the *brujo*'s power stays away. All that took place in a hut which we had visited on a *paseo* just a few days ago. Don't worry about us; we have the Lord and His fullness of blessing. Just pray for these who are without God, without Christ, without hope."

There is no fear in these letters, no complaint of hardships, but only joy that they are counted worthy to be ambassadors for Christ.

AFTER six months of intensive study with an Indian woman as informant these girls are beginning to speak the language. On their first attempt one of the Indians said, "I see that our language is coming into your heart," and it is only by speaking the native tongue that they

(Continued on page 736)



for Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



THE LOVE OF CHRIST

1. An All-inclusive Love (John 15:13).
 2. A Tender Love (Luke 18:16; John 11:36).
 3. A Persistent Love (Rev. 3:20; Luke 15:3-7).
 4. A Conquering Love (Luke 19:1-10).
- Merle R. Meeden.

GIVE GOD A CHANCE

Malachi 3:10

1. Give God a chance—by Believing.
 2. Give God a chance—by Tithing.
 3. Give God a chance—by Praying.
 4. Give God a chance—by Obeying.
 5. Give God a chance—by Yielding.
- Earl Riney, in *Homiletic Digest*.

CHRIST AND HIS FORERUNNER

John 1:15-34

1. His Forerunner preached Christ (John 1:17, 29).
 2. His Forerunner preached Repentance (Matt. 3:2; Luke 3:3).
 3. His Forerunner preached Baptism (John 1:25, 26, 28).
- J. E. Bowman.

FULLNESS OF JOY

May be acquired by—

1. Knowledge of Christ (I John 1:4).
2. Abiding in Christ (John 15:4, 5).
3. Fruitfulness in Christ (John 15:8).
4. Obedience to Christ (John 15:10).
5. Faith in Christ (John 16:24).
6. Fellowship with one another (I John 1:7).

—James L. Austin, Jr.

WHY WIN THE LOST?

1. Because of His Command—"Go ye" (Mark 16:15).
 2. Because of their Condition—"Lost" (II Cor. 4:3).
 3. Because of our Calamity—"Woe is unto me" (I Cor. 9:16).
 4. Because of that which Constrains us—"Love" (II Cor. 5:14, 15).
- Ralph M. Compson.

A PREACHER PREACHES WITH THE PROMISED POWER

Acts 2

1. A Perplexed Crowd (vv. 12, 13).
2. A Preacher Contending (vv. 14-18, 36).
3. A People Convicted (v. 37).
4. A Prepared Company (vv. 41-46).
5. A Praising Church (v. 47).

—Warren A. Moyer.

YOUR REASON?

Some go to church to take a walk,
Some go there to laugh and talk,
While others go to doze and nod,
But wise men go to be with God.

Some go to church old friends to greet,
And some to speak to all they meet,
While others go their girls to bring,
But wise men go the hymns to sing.

Some go to church a fault to hide,
Some go there just to be inside,
While others go their time to spend,
But wise men go a prayer to send.

Some go to church to hear the chimes,
Some go there just to have good times,
While others go their clothes to show,
But wise men go of God to know.

—Jean Yates.

INTERPRETATIONS OF SIN

1. Transgression of the Law (I John 3:4).
2. Thought of Foolishness (Prov. 24:9).
3. Whatsoever is not of Faith (Rom. 14:23).

—John R. Riebe.

WITNESSING FOR CHRIST

Acts 1:8

- I. The Need for Witnessing.**
1. It is universal (Mark 16:15).
 2. It is local (Luke 14:23).
 3. It is urgent (II Cor. 6:2).
- II. The Requirements for Witnessing.**
1. True and consistent life (Isa. 53:11).
 2. Personal knowledge of facts (Mark 5:19).
 3. Infilling of the Spirit (Acts 2:4).
- Herschel Given.

A CHALLENGE TO CHRISTIAN LIBERALITY

II Corinthians 8 and 9

1. Example of Macedonian Churches (8:1-6).
 2. Exhortation to the Corinthians (8:7, 8).
 3. Example of Christ Cited (8:9).
 4. Emulation in Liberality Urged (8:10-15).
 5. Effort in Liberality Blessed by God (9:6-14).
 6. Effort Challenged by God's Liberality (9:15).
- T. S. Higgins.

A FIVEFOLD FAITH

Hebrews 11:6

1. In God (Mark 11:22).
2. In Ourselves (II Tim. 1:6).
3. In Others (Num. 10:31).
4. In Our Work (Neh. 6:3).
5. In His Word (Ps. 119:11).

—Mark B. Spacht.

LOYALTY WITHOUT KNOWLEDGE

"And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said."—Luke 9:33.

1. Zeal without Knowledge—"Then answered Peter and said unto Jesus."

2. Yieldedness without Knowledge—"if thou wilt."

3. Service without Knowledge—"let us make."

4. Separation without Knowledge—"here."

5. Worship without Knowledge—"three tabernacles."

6. Prayer without Knowledge—"Lord."

7. Teaching without Knowledge—"one for thee, and one for Moses, and one for Elias."

—Ira Lee Bassford.

A CALL TO REASON WITH GOD

Isaiah 1:18

1. God's Appeal to the Insubordinate (v. 2).
 2. God's Appeal to the Inconsiderate (v. 3).
 3. God's Appeal to the Inconsistent (v. 4).
 4. God's Appeal to the Indifferent (vv. 5, 6).
 5. God's Appeal to the Insolvent (vv. 7-9).
 6. God's Appeal to the Impious (vv. 10-15).
 7. God's Appeal to the Ignorant (vv. 16, 17).
- What will God do for those who come to Him? (v. 18).

—James Ostema.

HEART TROUBLE SPECIALIST

John 14:1-6

- I. There Is the Claim Christ Made.**
1. He claimed their faith.
 2. He calmed their trouble.
 3. He carried their load.
- II. There Is the Declaration He Sounded**
1. Concerning the Father's house.
 2. Concerning the many mansions.
 3. Concerning the place prepared.
- III. There Is the Promise He Gave.**
1. About His return.
 2. About their welcome home.
 3. About unending and unbroken fellowship.

—Robert L. Ryerse.

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PATIENCE

Patience means restraining blame,
Patience means enduring shame,
Patience means, in hottest flame,
Standing still.

Patience reads her title clear.
Patience knows the end is near,
Patience keeps, when storms are drear,
Calm of mind.

Patience crowned at last shall stand
Safe within the Promised Land,
All the weary wastes of sand
Left behind!

—*The Christian.*

OUR RICHES

I Timothy 6:17

1. We Are Redeemed (I Pet. 1:18, 19).
2. "Christ Liveth" in Us (Gal. 2:20).
3. His Comfort Is Ours (Ps. 23:4).
4. Heirs of God (Gal. 4:7).
5. We Are Elect (I Pet. 1:2).
6. We Are Sanctified (I Cor. 6:11).

—Mary R. Edwards.

SIGNIFICANCE OF REJECTING CHRIST

1. Rejection of Christ is Rejection of God (John 10:30).
2. Rejection of Christ is Rejection of Love (I John 4:8).
3. Rejection of Christ is to turn from Light to Darkness (John 3:20).
4. Rejection of Christ is Rejection of Peace (John 14:27).
5. Rejection of Christ is Rejection of True Happiness (Rom. 14:17).
6. Rejection of Christ is Rejection of Victory (Rev. 3:21).
7. Rejection of Christ is Rejection of Life (John 3:36).

—Ella M. Hansen.

OUR PRECIOUS FAITH

II Peter 1:1-7

- I. Precious because of its Origin (v. 1; Eph. 2:8).
- II. Precious because of its Object (I Pet. 2:7).
- III. Precious because of What It Does.
 1. Enables us to know God (II Pet. 1:2).
 2. By it we partake of His nature (v. 4).
 3. By it we escape the corruption in the world (v. 4).
 4. By it we enter the kingdom of Christ (v. 11).
- IV. Precious because of its possibilities (vv. 5-8).

—Elmer A. Katterjohn.

Sample Outline

Text—Psa. 16:11

"Thou wilt show me the path of life." Subject—"The Journey of Life." The Pictorial Outline Method.

- I. The Guide—"Thou".—Jesus Christ.
 - Qualification—wise, kind, etc.
 - Experience—he been over the road.
 - Interest—He died for me.
- II. The Traveller—"me".
 - One of many.
 - Have not had experience.
 - Need just such a guide.
- III. The Road—"Path".
 - Not always smooth road.
 - Not many going this way.
- IV. The Destination—"life".
 - Contrast with death.
 - A delightful anticipation.
 - A glorious consummation.

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2. Strength (Ps. 121).
3. Usefulness (John 15:8).
4. Ornamentation (I Pet. 3:4).

—Ward Avery.

THE TITHE

Malachi 3:8-12

1. The Pilfering of the Tithe—"Ye have robbed me."

2. The Punishment for Pilfering the Tithe—"Ye are cursed with a curse, for ye have robbed me."

3. The Plea for the Tithe—"Bring."

4. The People of the Tithe—"Ye."

5. The Portion of the Tithe—"All the tithes."

6. The Place for the Tithe—"The storehouse."

7. The Purpose of the Tithe—"That there may be meat in mine house."

8. The Proof of the Tithe—"And prove me now herewith, saith the Lord of hosts."

9. The Promise of the Tithe—"If I will not . . ."

(a) Send seasonable showers—"Open to you the windows of heaven," etc.

(b) Destroy destructive devourers—"And I will rebuke the devourer," etc.

(c) Remove blighting mildew—"Neither shall your vine cast her fruit," etc.

(d) Remove the reproach of famine—"And all nations shall call thee blessed."

(e) Remove all unpleasantness—"For ye shall be a delightsome land," etc.

—D. W. Pickelsimer, in *Baptist and Reflector*.

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- As the God of Love, He assures us of His presence (II Cor. 13:11).
- As the God of Comfort, He enables us to comfort others (II Cor. 1:3, 4).
- As the God of Peace, He gives us victory (Heb. 13:20, 21).

—James Ostema.

PETER IN A CRISIS

Acts 12:5-11

I. Peter in Prison.

- His Position—"between two soldiers" (v. 6).
- His Hope—"prayer was made without ceasing of the church unto God for him" (v. 5).
- His Confidence—"Peter was sleeping" (v. 6).

II. Peter Delivered.

- His Deliverer—"angel of the Lord" (v. 7).
- His Challenge—"Arise quickly" (v. 7); "follow me" (v. 8).
- His Obedience—"And he went out, and followed him" (v. 9).
- His Realization and Assurance—"I know . . . the Lord . . . hath delivered me" (v. 11).

—Ralph E. Blakeman.

REST

II Kings 4:10

Introduction: The story.

- Foundation—"on the wall" (I Cor. 3:11).
- Protection—"a little chamber" (Ps. 61:3).
- Relaxation—"a bed" for rest (Matt. 11:28-30).
- Communion—"a table" (I John 1:7).
- Position—"a stool" (Heb. 1:3).
- Illumination—"a candlestick" (Ps. 119:105).

—M. E. Hawkins.

PREACHING

BIOGRAPHICAL

As there is so much of human life recorded in the Bible, more than half of Holy Scripture being given to us in the form of history, the biographical element of preaching should not be overlooked. Its value is evident because of the living interest in other lives, and because human character is so vividly and faithfully depicted in Scripture that there are few lives recorded which do not provide counsel and warning for the spiritual life. The larger biographies found in both Testaments are a perennial source of helpfulness, and no one can take such subjects as those of Abraham, or Jacob, or Elijah, or John the Baptist, without discovering a mine of wealth for intellect and heart. Not the least valuable point of these biographical sermons will be that we shall be enabled to introduce the experience and make direct personal applications to the lives of our people when they least expect them, and when they cannot charge us with introducing anything merely personal. No one who has tried this method with the suggestive help and guidance of such biographies as those by F. B. Meyer, Alexander Whyte, or George Matheson, will ever fail to give biography a prominent place in his ministerial preaching and teaching.

The shorter biographies are equally valuable for this purpose. Even though very little is told us of many of the characters recorded, sufficient is very often found in a short space to indicate lines of thought and reveal developments of character. Thus the three chapters in which Nicodemus is mentioned lend themselves admirably to a sermon on the spiritual development of the "ruler in Israel," as (1) the Secret Inquirer; (2) the Timid Advocate; and (3) the Open Confessor. The passages connected with Barnabas can be easily and naturally grouped under five headings, giving to us so many aspects of his character and service. The same is true of the mother of our Lord, whose spiritual life may be comprised in five definite periods. The one great need in all this biographical teaching is to make the men and women live over again, to show the reality of their experiences, and to bring them out of the framework of old days into living contact with modern experiences. When this is done biography will prove one of the most attractive features of the Christian preaching ministry.—W. H. Griffith Thomas.

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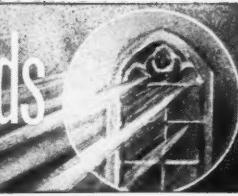
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Evangelistic and Bible Conference Fields

★ Ernest D. Christie



Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the Moody Monthly office.—Editors.



THE Twelfth Annual Convention of the Fundamental Churches of America was held at York, Pa., the last of June. It was one of the greatest gatherings of this group in its history. All of the sessions met in the York Gospel Center, of which Ralph E. Boyer is director. The auditorium was filled to capacity each evening, and several hundred attended the day meetings. All out-of-town delegates were graciously entertained by the host-pastor and his congregation. Nye J. Langmade, of Salina, Kan., was re-elected president; E. G. Zorn, of Chicago, was re-elected secretary, and Donald W. Wood was appointed treasurer. Other officers included William McCarrell, of Cicero, Ill.; Paul M. Cell, of Willoughby, Ohio; William E. Pietsch, of Grand Rapids, Mich.; H. E. Wright, of Rome, Ga.; Dr. William L. Pettingill, of Wilmington, Del.; W. G. Wittenborn, of Huntington, W. Va.; and Ralph E. Boyer, of York, Pa.

In May Mr. and Mrs. O. W. Stucky conducted meetings in Calvary Baptist Church of Bellefontaine, Ohio, E. V. Willetts, pastor, and in the Roseland Baptist Church, Chicago, where H. W. Dahl is pastor. During these sessions 26 confessed Christ as their Saviour, and a large number came for reconsecration and restoration. The Bible reading program was well received, and a total of more than twelve thousand chapters were reported read. The first two weeks in June were spent with the Fourth Avenue Church of Alpena, Mich., where W. W. Knauf is pastor. From the first night there was a record attendance, chairs being placed in every available space to accommodate the crowds. Thirty-six definitely accepted the Lord as their Saviour. Many also came to the altar in consecration.

Edward VanderJagt writes, "We recently returned from an itinerary in the western states, having held meetings in Washington, Idaho, and North Dakota. In Baldwin, N.D., seven adults came forward to accept Christ in the first meeting. Souls were saved in every meeting but one."

Oscar Lowry and party closed their 1940-41 season on June 8 with another evangelistic campaign by radio, which was put on over KGCX from Wolf Point,

Mont. During the season Mr. Lowry and his associates held three regular union evangelistic campaigns, one single church meeting, and three evangelistic campaigns by radio. The campaign in Wolf Point was the fourteenth radio campaign held by Mr. Lowry since launching this new form of union revival services a little more than three years ago. Two broadcasts are made daily, with one-half hour early in the morning and an hour at night, followed up with Sunday afternoon rally services in nearby points. Mr. Lowry has found this a most effective way of reaching the unchurched masses with the gospel as evidenced by the fact that at the close of one such campaign the party had received more than 500 names of those who had been converted beside their radios or in the Sunday afternoon rally services. The Lowry party expect to open their next season with a union campaign at Mountain Lake, Minn., on August 31.

During a month's preaching tour in the Pacific Northwest, Ed Henry, pastor of the First Baptist Church of Geneva, Ill., conducted a week's series in the Moran Methodist Church, Spokane, of which Stewart Sparrow is pastor. Other services were led in Baptist churches in Portland, Ore., Hartford, Bellingham, and Ferndale, Wash., Whitworth College, Spokane, and Mr. Henry addressed the Christian Endeavor Convention in Lidgewood Evangelical Church, Spokane. As a result of these efforts many souls were led to Christ and many consecrated themselves to a separated life. Fifteen pledged themselves for full-time Christian service, three of whom plan to enter the Moody Bible Institute.

The Presbyterian Church of West Liberty, Iowa, of which L. L. DeFlon is pastor, experienced a spiritual refreshing during the first two weeks in June under the leadership of R. J. Kees. Children, young people, and adults were brought into a saving knowledge of Christ, and Christians were greatly strengthened in the faith. Groups from distant churches where Mr. Kees had previously held meetings came several times to assist in the musical program. Unusual interest was shown in the large number of young people who composed the choir. In addition to preaching, Mr. Kees conducted the musical program, using his marimba and piano accordion, and had charge of the music period in the daily vacation Bible school. The combining of the meeting with the daily vacation Bible school brought the children and their parents to the evening services. Mr. DeFlon writes that the engagement has proved to be a spiritual tonic for the church and community.

C. C. Harwood recently led meetings in Struthers, Ohio; New Castle, Pa.; and Charleston, W. Va. One hundred and eight-

ty decisions were reported in the three series. Mr. Harwood also conducted special Jewish meetings at intervals during this period, which were blessed of God.

A revival effort in the Rose Hill United Brethren Church, near Joslin, Ill., of which G. M. Berry is pastor, was led by Sylvester Sanford. It proved a success in many ways. Twenty young people confessed Christ as their Saviour. A vacation Bible school was held in connection with the meetings, and a program was given. Mr. Sanford next went to the Bethel United Brethren Church near York, Neb., to assist the pastor, Edward D. Anchard, in a two weeks' series. A delegation from York College attended several times and brought messages in song. Mr. Sanford also spoke in Lushoton and McCool, and led two Saturday night street meetings in McCool. Seventeen knelt at the altar during the campaign and two young women and two young men gave themselves to the Lord for definite service.

William T. Wiggins held meetings in the Trinity Church of Providence, R.I., in June. Edward H. Page, acting pastor of the church, reports that there were more than twenty confessions of faith in Christ. The power of the gospel was made manifest and Christians were brought into a deeper fellowship with God.

Neil McIntyre, blind evangelist, conducted successful meetings in the Bible Presbyterian churches of Wilton and Coleharbor, S.D., E. E. Matteson, pastor, who saw Mr. McIntyre's reports in the MOODY MONTHLY, and secured him for campaigns in the Dakotas. In a two weeks series in the Bible Presbyterian Church at Lemmon, S.D., more than a hundred decisions were made upon invitation to the unsaved, writes D. K. Myers, pastor. The mayor stated in the city council that "this campaign did folks a great deal of good." Mr. McIntyre next held an engagement in the Bible Presbyterian Church of Watford City, N.D., R. Y. Russell, pastor. Many came to hear the messages, and a time of blessing and refreshment was experienced by Christians. A number of young people as well as older ones expressed their desire to become Christians. One of the outstanding features of the series was the way Mr. McIntyre conducted the song services. His solos were also enjoyed. This series was followed by meetings in Minot and Fargo, N.D., where rich spiritual blessings were also experienced.

The coast to coast trio of the Vom-Bruch Party made their first stop on their summer tour at the First Baptist Church of Henreyetta, Okla., with splendid results. Thirty-three services were conducted under the party's direction during the first week. Daily broadcasts were made over the radio. The meetings

resulted in many decisions for Christ.

John W. Troy writes: "God gave a great campaign in the First Presbyterian Church of Clearfield, Pa., of which R. W. Shepherd is pastor. This was the first revival in the one hundred years history of the church. Many were saved and reclaimed, and the spiritual life of the entire church was deepened. Twenty-five responded to the first invitation and 72 on the last. I also had the joy of broadcasting the gospel from the new DuBois, Pa., radio station, and speaking at many noonday luncheon clubs."

Charles E. Boren, of Detroit, spent two weeks at the Newbern, Mich., Federated Church where Raymond Williamson is serving a rural field. This was the first evangelistic effort in this section for many years, and God blessed with the stirring of hearts and the salvation of souls. Prayer meetings were held daily, and each one at the services had a prayer list of the unsaved in the community. As the meeting progressed several names were removed from the lists as the unsaved found Christ as their Saviour and Lord. It was a blessing to the hearts of the pastor and workers to hear the testimonies of those who were new-born babes in Christ.

A victory meeting in the City Mission of Elmira, N.Y., is reported by L. C. Robie. The engagement was planned for three weeks, but continued for four. Crowds attended the services and some remarkable conversions were recorded. Miss Carrie Graves, a former missionary to Palestine, is the superintendent of the mission. As a result of the meeting plans are under way for Mr. Robie to return for a tent-tabernacle meeting with several churches co-operating. Mr. Robie next went to New Lothrop, Mich., where from the start the blessing and guidance of God were manifested. People came from as far as 60 miles away.

The Central Baptist Church of St. Paul, Minn., of which Eric Anderson is pastor, called John Carrara for meetings in May. Great crowds attended and souls were saved in many of the services. An amplifying system was installed to care for the overflow in the basement auditorium. Junior and senior choirs assisted acceptably with the music. During the campaign Mr. Carrara spoke at the Northwestern Bible School, Bethel College Chapel, Minnehaha Academy, and at the business men's luncheons of St. Paul and Minneapolis. From June 1 to 15, Mr. Carrara held tent meetings in Chattanooga, Tenn., under the auspices of the Gospel Tabernacle, of which T. Perry Brannon is pastor. The Lord richly blessed in the salvation of souls.

The annual camp meeting at Winona Lake will be held Aug. 24 to Sept. 1. Gipsy Smith, Jr., will be the evangelist. Homer Rodeheaver will lead the music, assisted by the Carolina Gospel Quartet.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding filled one day engagements in Pennsylvania, June 3 in the First Baptist Church of Corry; June 4 in the First Baptist Church of Meadville; June 5 in the United Church of Spring-

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boro, John Dornhoefer, pastor; June 6 in the Glenwood United Brethren Church of Erie, O. E. Schafer, pastor. The meetings were under the auspices of the Lake Erie Bible Conference.

From June 8 to 13 Dr. Armerding addressed special meetings in the Church of the Crusaders, Toronto, Canada, Dr. Albert Hughes, pastor.

FUTURE ENGAGEMENTS

Harry O. Anderson—Aug. 8-18, Oakland, Calif.; Aug. 19-22, Mt. Hermon, Calif.; Aug. 24-Sept. 1, South Gate, Calif.; Sept. 12-22, Maywood, Calif.; Oct. 5-13, Oakland, Calif.; Oct. 17-27, Glendale, Calif.; Oct. 31-Nov. 10, San Jose, Calif.; Nov. 14-24, Fresno, Calif.; Nov. 28-Dec. 8, San Bernardino, Calif.

Wes Auger—July 28-Aug. 3, Colmar Manor, Md.

Gerald E. Bonney, "The Bonney Workers"—July 20-Aug. 3, Throckmorton, Tex.; Aug. 4-17, Mayville, Okla.; Aug. 24-Sept. 7, Edgemont, N.Y.

John Carrara—Aug. 3-8, Eveleth, Minn.; Aug. 9-16, Bible Camp Meeting, Eveleth, Minn.; Aug. 17-22, Cook, Minn.; Aug. 24-Sept. 7, Wayne, Mich.; Sept. 14-29, Milwaukee, Wis.; Oct. 1-19, Chicago, Ill.; Oct. 21-Nov. 2, Charles City, Iowa; Nov. 9-23, Decatur, Ill.; Nov. 30-Dec. 14, New York, N.Y.

Carl C. Harwood—July 22-Aug. 10, Chicago, Ill.; Aug. 17-31, Struthers, Ohio; Sept. 7-21, Broken Bow, Neb.; Sept. 28-Oct. 12, Waverly, Iowa.

M. E. Hawkins—July 27-Aug. 3, Toronto, Ont.; Aug. 15-26, Pueblo, Colo.; Aug. 23-26, Southampton, Pa.; Aug. 31, Chicago, Ill.; Sept. 7-14, West Branch, Mich.

Robert J. Kees—July 16-Aug. 15, Canton, Ohio; Aug. 18-25, Brighton, Mich.; Sept. 7-21, Chicago, Ill.

John J. Lanting—Aug. 3-31, Pine Creek, Mich.

W. F. McFarlan—July 20-Aug. 3, Oak Park, Ill.

L. C. Robie—Aug. 4-12, Carson City, Mich.

Sylvester Sanford—July 28-Aug. 10, Odon, Ind.; Nov. 17-30, Terre Haute, Ind.

Gipsy Smith—Sept. 21-Oct. 5, Poplar Bluff, Mo.; Oct. 19-Nov. 2, Washington, D.C.; Nov. 16-23, Buffalo, N.Y.; Nov. 30-Dec. 14, Danbury, Conn.

O. W. Stucky—Sept. 14-28, Cayuga, Ind.; Oct. 26-Nov. 9, Algona, Iowa; Nov. 16-30, Okemos, Mich.

Harry VonBruch—July, Canada; Aug. 3-10, Hamilton, Ont.; Aug. 10-17, Canandaigua, N.Y.; Aug. 26, Winona Lake, Ind.; Sept. 1-8, Big Springs, Tex.; Sept. 9-15, Carrizo Springs, Tex.; Sept. 16-22, Corpus Christi, Tex.; Oct. 1-15, Long Beach, Calif.

Michael Walsh—July 28-Aug. 3, Philadelphia, Pa.; Aug. 6, Pinebrook, Pa.; Aug. 7-10, Red Rock, Pa.; Aug. 25-31, Winona Lake, Ind.; Sept. 2-14, Haleside, Pa.; Sept. 16-28, Huntington, W. Va.; Sept. 30-Oct. 5, Philadelphia, Pa.; Oct. 7-12, St. Albans, L.I., N.Y.; Oct. 13-19, Philadelphia, Pa.; Oct. 20-Nov. 2, Camden, N.J.; Nov. 11-23, Racine, Wis.

Anthony Zeoli—July 21-Aug. 3, Paterson, N.J.; Aug. 17-23, Lancaster, Pa.; Aug. 24-Sept. 1, Red Rock, Pa.; Sept. 2-7, Philadelphia, Pa.

FORTHCOMING CONFERENCES

Ben Lippen Bible Conferences (near Asheville, N.C.); General and Young People's Conference, Aug. 2-10; Ministers' and Christian Workers' Conference, Aug. 11-14; Bible and Christian Life Conference, Aug. 16-24.

Bethanna Bible and Missionary Conference (Southampton, Pa.); June 28-Sept. 1.

Bethany Camp Conferences (Winona Lake, Ind.): All season.

Big Bear Lake (Calif.) Bible Conferences: June 22-Sept. 1.

Boardwalk Bible Conferences: (Ocean City, N.J.) Boardwalk Bible Conference, July 6-Sept. 1; Atlantic City, July 19-Aug. 17; Wildwood, Aug. 6-16.

Buffalo (N.Y.) Bible Conference: Aug. 17-23.

Camp Pinnacle (Voorheesville, N.Y.): Girls Camp, June 20-Aug. 25.

Cedar Lake (Ind.) Conferences: Uncle John Meredith, July 23-27; Christian Business Men's

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Committee, July 27-Aug. 3; Fundamental Young People's Fellowship, Aug. 3-10; Boys' Camp, Aug. 10-17; a week with Dr. Martin DeHaan, Aug. 17-24; Independent Fundamental Churches of America, Aug. 25-Sept. 1.

Central New York Bible Conferences (Homer, N.Y.): Young People's Conference, July 25-Aug. 1; General Bible Conference, Aug. 3-24.

Christian and Missionary Alliance Conferences: Beulah Beach, Ohio, General Conference, Aug. 1-10; Camp Hebron, Attleboro, Mass., General Conference, Aug. 22-Sept. 1; Mahaffey, Pa., July 16-27; Arnold s Park, Iowa, Aug. 1-10; Arlington, Tex., Aug. 1-10; Old Orchard, Me., Aug. 1-10; Seattle, Wash., Aug. 1-10; Young People's Conference, Aug. 4-10; Summit Grove, New Freedom, Pa., Aug. 8-17; Nyack, N.Y., Young People's Conference, Aug. 9-17; Mill City, Pa., Aug. 20-Sept. 1.

Denver (Colo.) Bible Institute Conference: Aug. 10-24.

Erieside Summer Bible Conference (Willowick, Ohio); July 18-27.

Fairhaven (N.Y.) Bible Conference: Aug. 3-10. Findley Lake Bible Conference (Findley Lake, N.Y.): Annual Camp Meeting, Aug. 4-10.

"Gitchee-Gumee" Bible Conference (Eagle River, Mich.); Aug. 3-17.

Greenwood Hills Bible Conference (Fayetteville, Pa.); July 26-Aug. 10.

Grove City (Pa.) Bible Conference: July 27-Aug. 2.

Gull Lake (Mich.) Bible Conferences: Fifth Week, July 26-Aug. 2; Pastors Week, Aug. 3-9; Seventh Week, Aug. 10-17.

Hephzibah Heights (Monterey, Mass.): June 15-Sept. 1.

Keewahdin Bible Conference (Port Huron, Mich.): June 29-Sept. 1.

Lake George (N.Y.) Bible Conference: Aug. 17-23. Lake Sammamish Bible Conference (near Seattle, Wash.); July 20-Aug. 3.

Lake Superior Bible Conference (Eagle River, Mich.); Bible Conference and Young People's Camp, Aug. 3-17.

Marantha Bible Conference (Muskegon, Mich.): Music Week, July 21-27; College Week, July 28-Aug. 3; Evangelism Week, Aug. 4-10; Christian Business Men's Week, Aug. 11-17; Christian Workers' Week, Aug. 18-24; Christian Fundamentals' Week, Aug. 25-Sept. 1.

Medicine Lake (Mission Grove near Minneapolis, Minn.): Bible Camp, July 28-Aug. 10.

Montreat (N.C.) Summer Conference: Bible Conference Aug. 21-31.

Montrose (Pa.) Bible Conferences: General Conference, July 25-Aug. 10; Prophetic Conference, Aug. 11-17.

Moravian Summer Conferences: Eastera Moravian Youth Conference, Camp Innabah, Eastern, Pa., Aug. 2-9; Southern Conference, Camp Haines, N.C., Aug. 11-18.

Mount Hermon (Calif.) Association: July Bible Conference, July 20-27; August Bible Conference, Aug. 13-19; Junior High Conference, Aug. 13-19; High School Conference, Aug. 20-26.

New England Fellowship (Rumney, N.H.): Conference for Business and Professional Men, July 26, 27; Pastors' Conference, July 28-Aug. 1; Women's Conference, Aug. 2-8; First General Conference, Aug. 9-15; Second General Conference, Aug. 16-22; Family Conference, Aug. 23-29; Labor Day Conference, Aug. 30-Sept. 1.

New England Keswick (Monterey, Mass.): June 29-Sept. 2.

Niagara Bible Conference (Olcott, N.Y.): Boys Camp, July 30-Aug. 5; General Conference, Aug. 10-24.

Northfield (Mass.) Summer Conference: General Conference, Aug. 2-18.

North Mountain Bible Conference, Red Rock, Pa., July 28-Sept. 1.

Ocean Grove (N.J.) Camp Meeting: Aug. 22-Sept. 1.

Odosaghi Bible Conferences (Machias, N.Y.): General Conference, July 27-Aug. 10; Boys Camp, Aug. 12-21.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance: Aug. 1-10.

Peniel Bible Conference (Lake Luzerne, N.Y.): June 28-Aug. 25.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.): June 21-Sept. 1 (continuously).

Providence (R.I.) Bible Institute: Youth Conference, Aug. 29-Sept. 1.

Rodeheaver Sacred Music Conference (Winona Lake, Ind.): Aug. 11-23.

Southwest Bible and Missionary Conference (Flagstaff, Ariz.): Aug. 5-17.

Stony Brook (L.I., N.Y.) Gatherings: Interdenominational Young People's Conference, July 19-Aug. 1; General Bible Conference, Aug. 2-15; Believers Bible Conference, Aug. 17-Sept. 1.

Sunrise Mountain Bible Conference (Silver Bay, N.Y.): June 28-Sept. 7.

Victorious Life Conferences (Keswick Grove, N.J.): Young People, Aug. 2-10; General Conferences, July 19-27 and Aug. 16-24; Ministers Conference, July 28-31; Labor Day Conference, Aug. 29-Sept. 1.

Winona Lake (Ind.) Bible Conferences: Prophetic Conference, Aug. 3-10; General Conference, Aug. 10-24; Camp Meeting, Aug. 24-Sept. 1.

Zulu-Basutoland South Africa Mission Conference (Grace Missionary Church, Zion, Ill.): Missionary Conference, Aug. 17-24.

A Living Sacrifice

(Continued from page 730)

can reach the Indians' hearts. In a letter received shortly before this is written, one of the girls wrote:

"We walked the half league to Tumbala yesterday morning for a service, and again had a congregation of about fifty. We borrowed a little portable organ on which Evelyn played a few pieces for them, and for the first time I tried to speak to them in Chol, explaining the gospel very simply with the text in Chol carefully written out and studied with Maria (their Indian informant) the day before. . . . The real event of the week was the birthday we celebrated on Thursday, as Evelyn, working single-handed on the dirt floor of a tiny thatched hut, brought an Indian baby into the world. It was a true triumph for the Lord. Although believers, the family thought the woman was dying and had called in an old woman *curandera* to practice her rites of witchcraft to sweep the evil spirits away. She was just about to begin the rites—there was even the smell of burnt feathers in the air—when we arrived on the scene and put her out of business. . . . I met Evelyn on the trail coming home, radiantly happy and inordinately proud of her 'fee'—four eggs, one live chicken, and a bottle of honey. Her true reward was that the Lord was glorified by two lives saved and Satan defeated! Such is missionary life."

In these days of war and destruction the glowing faith of these young disciples is our assurance that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19).

One of the young women in far-off Chiapas writes, with a wisdom born of the Spirit, concerning the blackout of civilization:

"The Lord's return must be very near when the government will be upon His shoulder. And in these days before He comes it is our privilege to claim the peace which He left with us (John 14:27). The world can only know peace in times of peace, but we can show it His peace that passeth understanding in these days when it is not understandable; when peace of heart can only be had by looking into His face instead of into the unleashed hatred in faces the world over. 'Even so, come, Lord Jesus.'"

Till He come it is the sacred privilege of every reborn Christian who reads these words to unite in a fellowship of prayer with these young pioneers of the gospel, who count it a reasonable service to present their bodies a living sacrifice, holy, acceptable unto God, that as co-workers together with God we may hasten the day when the gospel shall be published among all nations.



September Issue!

Articles of extraordinary interest and value are listed among the contents.

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Why I Believe the Cross Is God's Way of Saving Men—D. Martyn Lloyd-Jones, M.D.

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Christ Our Leader—Bartlett L. Hess, Ph.D.

The Challenge of the Church—Arvid E. Nygren.

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The New Testament in Basic English.

An English scholar recently reduced our language to a foundational vocabulary of 850 words. Surely this was an achievement in a language having more than 400,000 words. Now this English system, called "Basic English," has been used as the language of a translation of the New Testament. Some 50 Bible words were added, and 100 from poetry, so that the New Testament is here presented in a vocabulary of 1,000 words.

This is not a revision, but a new translation. Obviously there are definite limitations in trying to condense New Testament expressions, and particularly a language as rich as Greek, into such a limited vocabulary. Those who are looking for the exact thought of Scripture will not find it here, though they will find an easy reading translation, and perhaps an occasional bit of light on possible meanings. For instance, Romans 1:8 is an interesting translation: "For this cause those who are in Christ Jesus will not be judged as sinners." On the other hand, we question if the original justifies this translation of I John 2:1: "My little children, I am writing these things to you so that you may be without sin."

While the translation lacks the stateliness of the Authorized Version and the exactness of the Revised, it should have real value for the purpose intended. The publishers had in mind a version primarily for children, and for those with a very limited English vocabulary. The reviewer has just heard of a worker in a Chinese Sunday School who is having good success using Basic English, and who rejoices that this translation in Basic English has been provided.

548 pages. 5 x 8 inches. E. P. Dutton & Co., Inc., New York. Popular edition, \$1.50; regular edition, \$2.00; leather edition, \$3.00. W.H.H.*

Simeon and Church Order, by Charles Smyth.

One of those books that one would be deeply interested in were he connected with the Church of England. It is not dry if you are interested in essays. It caught the reviewer's interest because it shows that differences of opinion in the Church of England led to parties, "middle of the roaders," "extremists, both left and right." The real issue of today lies not between orthodoxy and modernism, but between those in all parties who really are Christian in their loyalties and those who are not. Because of the tragic situation in England today, and because of the changes which are taking place in the Church of England, this book will serve a purpose in understanding the changes as they take place. It is the hope of the author of this compilation of lectures that this account may illuminate present problems.

The first three chapters, on religion in the home, in the school, and in the university, give excerpts from addresses delivered at Simeon's funeral. It is difficult to get into the style of the writing of these chapters, and in fact the other three chapters.

The bibliography is good and the book will doubtless be of use to those who are interested in Church union. It shows also the struggle of the evangelicals, of whom Simeon was one. It seems to fit in today, although Simeon lived over a century ago.

312 pages. 5 1/2 x 8 1/4 inches. The Macmillan Company, New York. \$4.00. G.S.M.C.

*Dr. Will H. Houghton

August, 1941

A Pastor Looks at Kierkegaard, by William F. Riviere.

A most interesting book is this, combining biography, philosophy, and theology. Kierkegaard is a human being living among human beings. One sees himself as Kierkegaard speaks. The plain man seeks God. The Word of God tells man that he is a rebel. It is as sinners that we are accosted in the revelation of Jesus Christ and claimed by Him. "Forgiveness means this: that Christ takes our place."

Kierkegaard was one of those who actually was a teacher from whom such present day scholars as Barth, Brunner, Karl Adams, Cheston, and others received much. None of these went the whole way with Kierkegaard.

The author gives a good worth-while picture of a man whose influence is greater than book writers—a man who was more of a philosopher than a theologian, and more of a practical, common ordinary teacher than philosopher or theologian.

"Faith is a leap," says Kierkegaard. "It may even be a leap into the dark; but if so, it is a leap into the unseen because His trustworthy voice commands, 'Jump!' The element of personal trust is present. But the venture must be made."

Kierkegaard was nicknamed "Either Or," but at heart he was a profound and practical "Both And." Faith has to go beyond sight. Romans 8:24 was often used by Kierkegaard, "For what a man seeth doth he yet hope for?" Although you may not agree with Kierkegaard, if you follow the author closely you will receive inspiration in these dark days.

This book is full of practical help for the Christian in his contacts with the many who are indifferent toward God, who are set in a self-righteous mold, and who talk a great deal and do nothing for the cause of Christ. Of course Kierkegaard was more the rotarian type than the set, conservative, pious kind. Nevertheless the book is in the main constructive and useful.

231 pages. Zondervan Publishing House, Grand Rapids. \$1.50. G. S. McC.

Gertrude R. Dugan's Gospel Songs, compiled by George S. Schuler and William M. Runyan.

The public will be pleased to learn that this is the first book to contain the beautiful song entitled, "By Life, or By Death," words by Dr. Will H. Houghton, and music by Mr. Schuler. The stirring lyric was written by the president of the Moody Bible Institute in loving memory of John and Betty Stam, missionaries who were martyred in China in 1934. This solo alone makes the book a desirable possession. Its practical, heart-searching message has caused tears to well in many an eye and brought holy resolves for deeper consecration.

In addition to this outstanding number there are twenty-one other songs, in which fourteen of Mrs. Dugan's poems are featured.

Seventeen of the musical settings are by the compilers, whose lyrics have been held to the highest poetic and spiritual standards, their music evidencing classical musicianship. All of these musical messages glow with an appealing originality that makes one want to sing them again.

The way in which this publication has already enjoyed a nationwide sale, some counters disposing of copies before supplies could be restocked, points to a record-making edition.

24 pages. 5 1/2 x 8 1/4 inches. Bible Institute Colportage Association, Chicago. Ornamental paper cover, 20 cents. H. D. L.

Fingerprints of Bible People, No. 1 and No. 2, by Florence Aiken Banks.

This is an entirely novel idea for stimu-

lating Bible study. A description is given of various Bible characters, but the name is withheld so that the pupil is required either to identify from previous knowledge or turn to the Bible reference for the answer. For instance, the eleventh story is about the woman who looked back, but if the pupil does not know her from the descriptive paragraph, he will have his curiosity satisfied by reading Genesis 19: 12-26. There are 142 stories in number one, and 130 in number two. The latter deals largely with the prophets and New Testament characters. Many of the stories are accompanied by maps, which add information and interest. Aside from sources of instruction, these stories can be employed at social functions for testing Bible knowledge.

128 and 120 pages. 6 x 8 inches. Fleming H. Revell Company, New York. \$1.00 each. C.H.B.

Fifty Fruitful Years, P. E. Burroughs, D.D.

The author was selected to write this volume because of his years of experience as an educational secretary and his outstanding ability as a writer. Some of the most valuable textbooks have come from his pen. This last work is an engrossing chronicle of the Sunday School Board of the Southern Baptist Convention, and covers the period from its beginning in 1891 to the present year. It commemorates a half century of service and struggle worthy of record and remembrance. It is noteworthy that the Sunday Schools of the Southern Baptist Convention have seen greater enlargement and improvement in recent decades than that of any other denomination. It can be easily understood why a book of this character might well be written. The mechanical excellence of the volume together with its splendid illustrations, chronology, and index, would lead us to expect it to be sold for \$3.50. However, because of the nature of the book and the desire to give it a wide circulation, the price has been fixed far below cost. 333 pages. 6 x 9 inches. Broadman Press, Nashville. \$1.00. C.H.B.

Winona Echoes, 1940.

This volume has a subtitle, "The Father's House and the Way There," by H. A. Ironside, which is one of the thirty-one inspiring messages in this book by speakers at the forty-sixth annual Winona Lake Bible Conference. Among the speakers are men of national and international reputation, justly esteemed and honored for their ministry in the Word.

Teachers, pastors, missionaries, scholars, and evangelists have contributed to what must have been a most spiritually profitable conference and a most worthwhile volume. Too many to enumerate; too difficult to choose for special mention, these addresses will be found to be highly instructive, deeply moving and challenging, and a worthy contribution to the spiritual literature of its kind.

248 pages. 6 x 9 inches. Zondervan Publishing House, Grand Rapids. Paper. \$1.00. N.J.S.

Prophetic Patriotism, by Carter Helm Jones.

After fifty-seven years of preaching, the author, who says he never wrote a sermon, publishes this volume of thirteen discourses, the twelfth one of which supplies the title. They have been warmed by the radiant spirit of the old South, and the exuberance of their descriptive language evidently stems from the poetic temperament of the writer. Here is rhetoric instinct with life, the grandeur of which lies in its majestic sweep of logic. These sermons show breadth, but they are also as narrow as the source from which they spring. The

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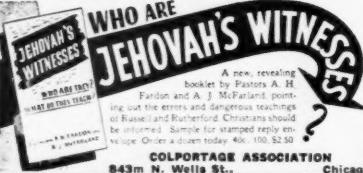
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by Norman H. Camp

Author of *Thinking With God*, etc.

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The BIBLE INSTITUTE COLPORTAGE ASS'N

843m No. Wells St., Chicago, Ill.

treatment is not after the manner of the theologian, but rather that of the popular preacher.

168 pages. 5 1/4 x 7 3/4 inches. Broadman Press, Nashville. \$1.00. J.R.R.

Vacation Bible School, Junior-Book D

by Willie Jean Stewart.

This text is the fourth book of the group-graded Junior material of the Southern Baptist denomination for the years 1941, 1945, and 1949. The general subject of the course is "Finding Out What Jesus Expects of Us." Programs are given for three weeks, the themes of the weeks being "Jesus Expects Us to Do Right," "Jesus Expects Us to Love One Another," and "Jesus Expects Us to Love and Trust God."

The program is carefully worked out in detail, with preliminary instructions concerning organization, preparation, materials, faculty, procedures, etc. The daily schedule includes Bible stories, character stories, missionary activities, memory work, Bible drills, notebook work, handwork, and games.

96 pages. 9 x 12 inches. Broadman Press, Nashville. \$1.25. L.E.L.

Christ and Human Personality

by J. C. Massee, D.D., LL.D.

Those who have some acquaintance with the ministry of this gifted advocate of the message of the Bible will not be disappointed in his latest production. It expresses the same clearness of thought, virility of style, beauty of expression, and devotion to the fundamental verities of Christianity which we have for many years associated with the ministry of J. C. Massee. Preachers particularly will find many germinal thoughts and gripping epigrams in these chapters. Here is a sample: "I am...

I am a person. I am not just a bit of flotsam or jetsam upon the human current, morally inarticulate. I am not a sport, an accident, an incident in creation's miscarriage. I am conscious of being. I am somebody. I am conscious of a moral nature, and so of moral relations, obligations, and judgments." Also his fine sentence: "There is a final fact rarely appreciated, if known at all. That is, that as the constraint of Christ's love for the sinner draws him from sin to God, there is a restraint of the Holy Spirit, resident in the believer, withholding him from further sinning." The book is full of such pithy sentences.

127 pages. 5 x 7 1/2 inches. Fleming H. Revell Co., New York. \$1.25. M.I.R.

Just Among Friends

by William Wistar Comfort, D.D.

The president emeritus of Haverford College writes interestingly of the Religious Society of Friends as seen from within, explaining the conception of the inner light which finds expression in Quaker worship, a democratic administration of their meeting and its affairs, and a sense of personal responsibility that has built up strong character-emphasizing schools, contributed largely to reform movements, and made Quakers specialists in the alleviation of suffering. The author undertakes to give neither detailed history nor a reasoned exposition of their faith, for he admits they possess few competent theologians, no theological seminaries, no formula of belief required of adherents, and little more basis of fellowship than what seems to us a Unitarian acceptance of the divine spark to be found within every man.

Although he declares their faith is not different from that of other Christians, he denies it was once for all delivered, or that the Bible is inerrant, the virgin birth of Christ essential, and bodily resurrection assured, and evidently he does not hopefully anticipate the early return of our Lord. He also concedes the Quakers have not of late been evangelistic; perhaps this accounts for their popularity with the general public and the small number in their ranks. While we heartily commend much of their practice here described, and therefore welcome this book, we hope it will prompt Friends with a more evangelical outlook to expound Quakerism from their standpoint.

210 pages. 5 x 7 1/2 inches. Macmillan Company, New York. \$2.00. H.E.S.

Lessons from the Book of Joshua

by Ralph E. Stewart.

This little book is a message from *Winona Echoes*, 1940, and in the judgment of the reviewer well deserves the reprint in pamphlet form. It is full of bright and fresh thoughts, and one hopes that its author will give us many more such contributions from his pen.

15 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 15 cents. M.I.R.

A Call to Courage

by a London Journalist.

This is a little book quite in keeping with its title, written from a positive Christian viewpoint and in a day when faith and fortitude must characterize the life of the Christian if he is to remain Christian.

63 pages. 4 x 6 1/2 inches. Pickering and Inglis, London. 50 cents. E.S.M.

Sight Sermons

by Elmer L. Wilder, Th.D.

This is not the first contribution that the author has made of sermons that are particularly appropriate for children. As a child remembers 50 per cent of what he sees, and only 10 per cent of what he hears, it stands to reason that visual aid in presenting Bible messages will be invaluable in teaching. There are 76 dissertations in this volume, each containing the list of objects employed and direction for their preparation, together with the lesson that is to be drawn through their exhibition and demonstration.

160 pages. 5 x 7 1/2 inches. Bible House of Los Angeles, Los Angeles. \$1.00. C.H.B.

Crayon Talks

by L. O. Brown.

A blackboard is invaluable to a teacher who appreciates the value of eye-gate instruction. One does not need to be an artist to draw the simple sketches, which are shown in four progressive stages in every project of this book.

Here are fifty stories illustrated by simple sketches that may be drawn in front of an audience with a few easily placed strokes. In fact, with such progressive instruction one might even learn to become an artist.

50 pages. 6 x 8 inches. Fleming H. Revell Company, New York. \$1.25. C.H.B.

Peter and His Lord

by Clarence E. Macartney, D.D.

Those who have read Dr. Macartney's fascinating biographical sketches will probably admit that his sermons on Peter are most outstanding. In these twenty-one chapters there is a wealth of sermon material on the most mentioned human character of the New Testament. The ground for these sermons was first broken in a series of addresses at the Wednesday night meetings, and later they were developed into a series of sermons for the Sunday morning services at the First Presbyterian Church of Pittsburgh.

247 pages. 5 x 7 1/2 inches. Cokesbury Press, Nashville. \$1.00. C.H.B.

It's Fun to Make Things

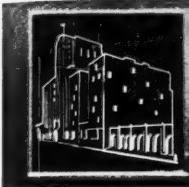
by Martha Parkhill and Dorothy Spaeth.

Children not only learn by doing, but they generally are more interested in what they make than in what they hear and see. The writers have given complete and specific instructions, supplemented with working drawings and photographs for making many interesting articles. Chapter one has sixteen projects for painting, following several introductory pages of instruction. Chapter two deals with metals; chapter three with woodwork, and so on to the end of the book.

A bibliography and index enhance the value of the book. Children will welcome these crafts as real fun and will be proud of the finished articles. There are many valuable suggestions for expressional activity in daily vacation Bible school programs.

176 pages. 6 x 9 inches. A. S. Barnes and Company, New York. \$2.00. C.H.B.

Moody Monthly



Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.



NEW TRUSTEES

AT the annual meeting of the Board of Trustees of the Institute, held June 17, two new trustees were elected—William Norton, of Chicago, who for forty years has headed the work of the Bible Institute Colportage Association, and C. Davis Weyerhaeuser, a stalwart young Christian layman of Tacoma, Wash.

The board also added Frank F. Taylor, already a member of the board, to the Executive Committee, which meets week by week in the interim between board meetings.

FACULTY CHANGES

Clarence H. Benson, who for many years has been director of the Christian Education Course and associate editor of the *MOODY MONTHLY*, has resigned to become executive secretary of the Evangelical Teacher Training Association. Mr. Benson has led a full and useful life during his years of Institute service, not only teaching in the classroom, but writing and lecturing. As the E.T.T.A. is to maintain an office in Chicago, Mr. Benson has agreed to continue some of his classes as part-time teacher at the Institute.

Dr. Harold L. Lundquist has asked to be relieved of the responsibilities of the dean's office with the close of the present term. Dr. Lundquist has carried these duties faithfully and well for nearly ten years. This new arrangement will allow more of his time for classroom teaching and for writing. He will become associate editor of the *MOODY MONTHLY*.

Dr. P. B. Fitzwater becomes acting dean with the opening of the Fall Term. This office is not new to Dr. Fitzwater. He has held it in other days, and consents to the additional duties only because it is an interim arrangement. He will continue to teach his subjects in the Pastors Course.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Aug. 2, 3, Ocean Grove, N.J.; Aug. 19-24, Colorado Springs, Colo.

Dr. Harold L. Lundquist, Aug. 10, Grace Presbyterian Church, Peoria, Ill.; August 12, Moody Day, Winona Lake, Ind.; Aug. 31, Sept. 1, Young People's Conference, Buena Memorial Presbyter-

ian Church, Lake Geneva, Wis.

Dr. Wilbur M. Smith, Aug. 19-24, Moody Bible Institute Conference, Colorado Springs, Colo.

Dr. Max I. Reich, July 27, Scripture League Church, Evanston, Ill.

M. A. Darroch, Aug. 12, Moody Day, Winona Lake, Ind.; Aug. 19-24, Moody Bible Institute Conference, Colorado Springs, Colo.

James O. Luckman, Aug. 12, Moody Day, Winona Lake, Ind.

Raymond O. Nelson, Aug. 3-15, Union Tent Campaign, Rockford, Ill.

RECENT SPECIAL SPEAKERS

Dr. Frank E. Gaebelein, headmaster, Stony Brook School for Boys, Stony Brook, L.I., N.Y.; Robert S. Swanson, president, Thomas Baking Company, New York, N.Y.; Paul F. Erickson, pastor, Edgewater Mission Covenant Church, Chicago, Ill.; George Palmer, Morning Cheer Broadcast, Philadelphia, Pa.; Herbert A. Farrar, pastor, Raymond Baptist Church, Franksville, Wis.; T. J. Bach, general secretary, Scandinavian Alliance Mission; Joseph Otteson, missionary to India, Scandinavian Alliance Mission; Ralph Fried, missionary, Jerusalem; Peter Deyneka, director, Russian Gospel Mission; Fremont Blackman, home missionary; Roland Lawler, Chinese missionary, China Emmanuel Faith Mission; Warren Winter, leper missionary work, South China Boat Mission; Harold C. Etter, missionary, Island Leper Work.

FROM FIELDS AFAR

George Haight '25, and Mrs. Haight (Helen Weld '27), praise God for the opportunity to return to their work in Santiago, Chiquitos, Bolivia, S. Amer. They sailed from New York on June 14, a new worker accompanying them.

Lois Martin '40, sailed May 15, with a large company of other missionaries for Lagos, Nigeria, Africa.

Sidney Marcy '40, and Mrs. Marcy, in describing their journey to Misión Evangélica, Santa Rosa de Copán, Honduras, Cent. Amer., by sea, airplane, railway and mule transportation, speak of providential care and many blessings.

Evelyn Woodward '40, Tumbalá (por Yajalón), Chiapas, Mexico, writes of the satisfaction of her housekeeping adventure with primitive facilities, language study, radiating the contagious Christian spirit among young children, explaining through interpretation the saving gospel to seeking Indians, and unexpectedly presiding at the advent of a new life into the world, giving the husband and wife the comfort of her steady faith as with loving hands she did what she could, meanwhile keeping off the unholy intrusion of the grayhaired, wrinkled curan-

dera, or wizard. A month at home with her parents at Haddonfield, N. J., followed by two months of further study at the Summer Institute of Linguistics at Sulphur Springs, Ark., will account for her summer vacation, after which she will return to the Chol Indians of Méjico.

J. Ellsworth Dade, Jr. '37, and Mrs. Dade (Edna Mae Phillips '37), Apartado 402, Maracaibo, Venezuela, S. Amer., of the Scandinavian Alliance Mission, write of their helpful contacts with five different groups, and a six-day trip up the Arauca River, which forms part of the boundary between Venezuela and Columbia. They suffered many discomforts, but there were compensations, too. In one home where a meeting was held, the father said, "We are Catholics, but since the priests do not come to us, we want to profit from those who do come." A little village where nearly everyone are Christians was formerly named El Zamuro (the vulture). The new name, Ebenezer, is eloquent of the changed attitude.

Doris Needham '40, Concepción, Papalo, Cuicatlán, Oaxaca, México, writes of a dramatization of the crucifixion which sent her to her knees in tears for a people who play with ideas which they do not understand. She is encouraged in her language study, and the radio which her friends gave her is a comfort in her loneliness. She asks special prayer for the salvation of Margaruita, her teacher, for it is almost imperative to have a believer for an informant when translation work is started.

James Bisset '38, and Mrs. Bisset (Charlotte E. Pearsall '38), Africa Inland Mission station at Syabei, Narok P.O., Kenya Colony, East Africa, have come to grips with the Masai language, which comes easily to Mrs. Bisset, but, alas, Mr. Bisset has to work twice as hard for what he gets! But all work and no play is dull for both Jack and Jill, so they visit the native villages and practice their understanding of the Masai language upon the Masai people. Mr. Bisset has a Bible class in English, too, which gives his otherwise cramped tongue its accustomed swing. Armed with two flashlights, axe and gun beside his bed at night, should an unwelcome marauder inject his unwelcome presence, Mr. Bisset would be ready for all eventualities. But withal they seek the refuge of prayer, knowing well that when the Lord gives safety, who can make trouble?

Laura Collins '06, is carrying on a work for Africans at Naivasha, Kenya Colony, East Africa. In her letter of Mar. 11, she describes a great missionary conference held at nearby Kijabe, one of the headquarters stations of the Africa Inland Mission.

Frank Pickering '26, and Mrs. Pickering, located at Santiago de Chiquites, Bo-

livia, S. Amer., are working under the South American Indian Mission. Their recent letter says that the day before school opened, Jan. 30, they were practically without firewood and matches, and many children were without sufficient clothing. Followed a brief public prayer meeting at 6 A.M. daily. The first morning Mr. Pickering was able to arrange for an ample supply of firewood; a competent sewing woman looking for work made the needed clothing in return for sugar, salt, meat, and cloth. For illumination, until matches were available, they used some thick string dipped in beeswax, which, when lighted, was sufficient to guide their footsteps in making their nightly rounds.

Mrs. Fred Legant (Ruth M. Tenny '20) and her husband are on furlough from Bolivia where they have been working under the Bolivian Indian Mission. Their home address is 219 Marion Ave., Big Rapids, Mich. "Don Rodolfo," says their recent letter, "is the town jailkeeper. He is not a preacher, but few who enter the jail escape hearing the life-giving words from his lips."

Nyleta Mae Stilwell '38, Sudan Interior Mission, Kano, Box 14, Nigeria, West Africa, expresses appreciation for the Moody MONTHLY supplied from the fund for missionaries, and says a well-educated young couple, recently won from the perversions of Roman Catholicism, "are on fire for God," and feel led to come to the Institute for Christian training.

Richard S. Pittman '36, Cuautla, Box 20, Morelos, México, working under the guidance of the Pioneer Mission Agency, writes with scant restraint of the enjoyment which is his in acquiring the language of the Indian people, among whom he and his wife are working.

STUDENTS OF OTHER DAYS

Matilda Cunis '32, Ethel Josephson '30, and Rose Erlandson '30, have been furloughed from Maracaibo, Venezuela, S. Amer., where they have been engaged in missionary work under the auspices of the Scandinavian Alliance Mission, 2839 McLean Ave., Chicago, Ill., to which address mail intended for them may be sent. Miss Erlandson is now at the Georgia Warm Springs Foundation, where she is under treatment for infantile paralysis contracted in February. She writes cheerfully of the hope which the doctors give her that she will be able to walk again, and even return to her work on the field. She would be grateful for the prayers of Moody MONTHLY readers.

Beula M. Courtney '24, is associated with the French Evangelical Church and Gospel Book Room, which is described as "the hub of French maritime work," and is carried on in connection with the Grande Ligne Mission, 272 St. George St., Moncton, N. B., Canada. This organization conducts a summer camp for children, among whom Miss Courtney has a real ministry.

Joan Oltroff '41, has gone to Sky, Ky., to engage in missionary work under the direction of the Southern Baptist Church.

C. S. Minot '16, is associate pastor of the Cadillac (Mich.) Gospel Center. He

has held pastorates in Mount Pleasant and Newaygo, Mich., and for six years officiated as clerk of the Grand Rapids Association of Baptist Churches.

George Kroeze '34, has accepted the call to become pastor of the Second Reformed Church of Paterson, N. J. His former charge was the Fairfield Reformed Church in Caldwell, N. J. Dr. Kroeze is a graduate of Bloomfield (N.J.) College and New Brunswick Theological Seminary. Drew University recently conferred upon him the Ph.D. degree.

Geographically, the class of August, 1937, is distributed through 33 states and 8 foreign countries. Vocationally, it classifies as—pastors 15, foreign missionaries 14, home missionaries 9, pastors' wives 6, further schooling 7, children's work 4, and Christian education 3, secular work 3, Bible conference or evangelistic work 2, Jewish missions 1. Forty-four of its 110 members have embarked upon the sea of matrimony. The secretary, Edna Phillips Dade, prepared the excellent class letter, and the president, Horace McGuill, arranged for its printing and mailing.

Horace McGuill '37, 78 Cottage St., Midland Park, N.J., writes: "A former missionary, much to my pleasure, gave me directions as to how I might reach the almost inaccessible Afghanistan border. If the Lord is pleased to answer my prayers at this time, I may reach the field this year. May it be soon. 'The crown awaits the conquest; Lead on, O God of might!'"

BORN

To Walter Bruce Davis '29, and Mrs. Davis (Elizabeth Unger '29), a daughter, Sara Katherine, Mar. 11, at Edinburgh, Scotland.

To Harold D. Burkholder '38, and Mrs. Burkholder '38, a son, John Thomas, June 10, at Quakertown, Pa.

To John D. Van Kampen '39, and Mrs. Van Kampen (Dorothy V. Westrom '39), a daughter, Virginia Joan, May 20, at Merida, Venezuela, So. Amer.

To H. William Hays '32, and Mrs. Hays (Margaret Davis '39), a son, Thomas Allan, Apr. 20, at Chichicastenango, Guatemala, Cent. Amer.

To William Herman Vanderground '37, and Mrs. Vanderground (Elizabeth Barrett '37), a daughter, Betty Louise, Jan. 22, at Bangui, French Equatorial Africa.

To Wendell Henry Phillips '35, and Mrs. Phillips, a daughter, Anita Beth, June 20, at Endicott, N.Y.

To Frank Brower '37, and Mrs. Brower (Irene Roberts '39), a son, Philip Mark, May 23, at Celina, Ohio.

To Judson McClure, Jr., '36, and Mrs. McClure (Charlotte Fink '36), a son, David Judson, June 15, at Waverly, Iowa.

MARRIED

Landolene Ray Amstutz '40, and Lenna Winifred Augsburger '39, May 25, at Pandora, Ohio.

Allard Garren '41, and Betty Lane Johnson '40, June 7, at Hendersonville, N.C.

James M. Sprague and Mildred J. Fickler '40, June 7, at Fredonia, Wis.

M. Raymond Mason '35, and Violet

Bengston, May 30, at Chicago, Ill. Carl Conradt and Dorothy Schiller '40, Apr. 24, Oconto Falls, Wis.

Alfred Thornton '41, and Winifred Perry '39, Apr. 26, at Chicago, Ill.

Clifford Coomer, Jr., and Jerre Ellen Widner '39, Apr. 28, at Dallas, Tex.

Milton B. Walton '40, and Flora Helen Rogers '40, June 8, at Sparta, Mich.

Edgerton Reid and Sophia Hege '37, June 15.

Lawrence J. Shuttleworth and Mary G. Raycroft '30, Apr. 17, at Chicago, Ill.

Earle Martin '39, and Vera Burnett '37, June 8, Benton Harbor, Mich.

Heinz Karl Ladwig '37, and Evelyn Johnson, May 31, at Chicago, Ill.

Boyd C. Lentz and Henrietta Mae Peterson '40, May 14, at Wilmington, Del.

Raymond Sherman Larsen '40, and Kathryn Roberta Reuther '38, June 24, at Nashville, Tenn.

Frederick C. Clark '41, and Ethel Carr '41, June 21, at Chicago, Ill.

AT REST

Lyle H. Peterson '30, who was pastor of the Baptist Church, Langley, Whidby Island, off the coast of Washington, for two years, but latterly became widely known as a successful evangelist, died in a Seattle hospital, May 22. He was stricken while holding meetings at Bellevue, Wash. Funeral services were held at the Georgetown (Wash.) Presbyterian Church. The family home is at Langley. In the past four years Mr. Peterson served in 140 churches in the state of Washington and had occupied pulpits in other parts of the Pacific Northwest.

Ira Hicks '01, pastor of the First Presbyterian Church, Tom River, N.J., for the past twenty-one years, died May 12, at the Paul Kimball Hospital, Lakewood, N.J. He was a graduate of Hiwassee College in Madisonville, Tenn. For three years he was the gospel singer associated with Evangelist M. B. Williams. For sixteen years he toured the nation conducting his own evangelistic meetings. At the outbreak of the World War he served as chaplain at Fort Dix.

Edna Ellen Lemmon '24, died at the Webster Hospital, Pierpont, S.D., May 7. She was a graduate of Sioux Falls College, taught public school for five years, and labored in the interior of China for seven years, but health not permitting, she did not return to China after her first furlough.

H. Frederick Hoops '95, died in Los Angeles, Calif., some time in June.

Donald Ernest Hedstrom '38, was killed instantly on June 10 when struck by a falling rail at his work on the railroad in Sedalia, Colo. Mrs. Hedstrom (Margaret June Grissom '38) and daughter survive. He had done missionary work in Arkansas and at the time of his death was assistant pastor of the Seward Avenue Baptist Church.

William Cornelius Krado, an Evening School student, and a senior about to graduate, died June 22, in Chicago, Ill.

Henry Haken '33, and Mrs. Haken (Georgia Cleaver '36), with their small daughter, were killed at a railroad crossing June 22. Mr. Haken has been pastor of the Presbyterian Church of Berkeley, Ill., and had expected to go to India soon.

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WMBI TO BROADCAST FULL DAYTIME SCHEDULE

On July 1, Institute officials received word from the Federal Communications Commission, granting WMBI full daytime broadcasting privileges, effective Sunday, July 6. Having long desired more time on the air, WMBI welcomes this opportunity for an enlarged ministry. The additional time granted gives the station one hundred and one-half broadcasting hours per week during June and July, its peak months, which virtually doubles the former schedule of fifty-one hours.

The new schedule of programs has not yet been formulated at the time of this printing, but will be published in the near future.

have been heard on Morning Worship programs.

Visitors to WMBI studios the latter part of June included two survivors of the "Zamzam." Florence Almen, at one time enrolled in the Institute, was a WMBI visitor Friday and Saturday, June 27 and 28, and broadcast vivid accounts of her experiences in the sinking of the "Zamzam." Rhodie Olson, also a survivor of the "Zamzam" disaster, stopped off at the Institute on her way home to Washington, and was heard on two broadcasts Thursday, June 26.

August graduation again takes its toll of student radio talent. Among this term's graduates are several whose voices and names are familiar to WMBI listeners. Student announcers completing their studies at the Institute are Ray Johnson and Ralph Manchee; vocalists, Viola Anderson and Ted Bradley; and studio assistant, Andrew Johnson. Radio associates and listeners alike regret the loss of these valued helpers, and pray God's blessing upon them as they follow His leading into other fields of service.

Guest singing organizations heard on Sunday broadcasts during July included: Male Quartet of Grantham Bible College, Englewood Presbyterian Church

Choir, Immanuel Bohemian Baptist Church Choir, and choir of the First Reformed Church of Cicero.

WINONA LAKE CONFERENCE

Several sessions of Winona Lake's forty-seventh annual Bible conference will be heard over WMBI, August 10-24. Plans are under way to broadcast portions of the conference from 7:00 to 7:30 and 10:30 to 12:00 in the mornings, and 3:00 to 4:00 in the afternoons. Hillside Services are scheduled for the air Monday, Wednesday and Friday evenings. Through the courtesy of Moody Bible Institute this broadcasting time is given to the Winona Bible Conference with no charge but the line fee and expenses of announcers and operators.

Among speakers appearing on the program are Dr. H. A. Ironside, Dr. Walter Wilson, Miss Christabel Pankhurst, Dr. P. W. Philpott, Mrs. Charles Cowman, Dr. Archer Anderson, and a host of others.

WHERE THEY ARE TODAY

Associated with WMBI during student days, Elliott Lindblad, is now engaged in radio work in Toccoa, Ga., where he is assistant manager and program director of the R. G. LeTourneau station, WRLC. Mr. Lindblad reports that a number of gospel broadcasts are included in the daily schedule.



MR. LINDBLAD

AROUND THE STUDIOS

During the month of July, members of the faculty and business staff and other Institute employees

MONTHLY PROGRAM OF STATION WMBI Central Daylight Saving Time

Sundays, August 3, 10, 17, 24, 31

- 11:00 A.M.—Grace Notes
- 11:15 A.M.—Morning Meditation
- 11:30 A.M.—Sanctuary
- 11:45 A.M.—Bible Exposition
- 12:30 P.M.—Organ Recital
- 1:00 P.M.—Dr. Will H. Houghton
- 1:15 P.M.—The Three Strings
- 1:30 P.M.—Miracles and Melodies
- 1:45 P.M.—Novachord
- 2:00 P.M.—Guest Musical Program

Mondays, August 4, 11, 18, 25

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Shut-In Program
- 12:00 M.—Midday Hour
- 3:00 P.M.—Bible Study
- 3:30 P.M.—Songs of the Gospel
- 3:40 P.M.—The Gospel in Print
- 4:00 P.M.—Organ Melodies
- 4:15 P.M.—About the Bible
- 4:30 P.M.—Trophies of Grace
- 4:45 P.M.—Student Message
- 5:00 P.M.—Child Evangelism Fellowship
- 5:15 P.M.—The Three Strings
- 5:30 P.M.—Decision Time
- 5:45 P.M.—Male Quartet
- 6:00 P.M.—Headlines and Highlights
- 6:15 P.M.—Evensong
- 6:30 P.M.—Blessings by Mail
- 7:00 P.M.—Tract League
- 7:15 P.M.—Organ Melodies
- 7:30 P.M.—Sacred Varieties

Tuesdays, August 5, 12, 19, 26

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Sunday School Lesson
- 11:00 A.M.—Music and Meditation
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Message
- 3:30 P.M.—Novachord
- 3:45 P.M.—Golden Nuggets
- 4:00 P.M.—Hymns from the Chapel
- 4:15 P.M.—Tract League
- 4:30 P.M.—Radio Sketch with Song

Wednesdays, August 6, 13, 20, 27

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Home Hour
- 11:10 A.M.—Chorus Time
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Bible Study
- 3:30 P.M.—Hymns You Love to Sing
- 3:45 P.M.—Question Hour
- 4:15 P.M.—About the Hymns
- 4:30 P.M.—Organ Melodies
- 4:45 P.M.—Story Time for Boys and Girls
- 5:15 P.M.—Glory Moments
- 5:30 P.M.—The Three Strings
- 5:45 P.M.—Musings at Twilight
- 6:00 P.M.—Headlines and Highlights
- 6:15 P.M.—Evensong
- 6:30 P.M.—Open Air Meeting
- 7:00 P.M.—Saxophone Trio
- 7:15 P.M.—Message
- 7:30 P.M.—Novachord
- 7:45 P.M.—The Parson's Notebook

Thursdays, August 7, 14, 21, 28

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Music Faculty Program
- 10:45 A.M.—Echoes from the Mission Fields
- 11:15 A.M.—Missionary Music
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Message
- 3:30 P.M.—Birthday and Anniversary Program
- 4:30 P.M.—Scandinavian Service

Fridays, August 8, 15, 22, 29

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Pastor's Hour
- 11:00 A.M.—Friday Morning Songsters
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 12:30 P.M.—Public Service Announcements
- 3:00 P.M.—Bible Study
- 3:30 P.M.—Training for Service
- 3:45 P.M.—Institute Students on the Air
- 4:15 P.M.—About Soul-Winning
- 4:30 P.M.—Hebrew Christian Broadcast
- 4:45 P.M.—Keyboard Harmonies
- 5:00 P.M.—Wonderful Words
- 5:15 P.M.—The Three Strings
- 5:30 P.M.—Message
- 5:45 P.M.—Hymns from the Chapel
- 6:00 P.M.—Headlines and Highlights
- 6:15 P.M.—Evensong
- 6:30 P.M.—Evening School
- 7:00 P.M.—Sunday School Lesson
- 7:30 P.M.—Dr. Quiz
- 1:00 A.M.—"Midnight Hour"

Saturdays, August 9, 16, 23, 30

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—K.Y.B. Club
- 11:15 A.M.—Teen-age Bible Study
- 11:30 A.M.—Church School Period
- 12:00 M.—Midday Hour
- 3:00 P.M.—Strings and Voices
- 3:30 P.M.—Round Table
- 3:45 P.M.—Musical Meditations
- 4:00 P.M.—Saturday Stories
- 4:15 P.M.—Studio Choir
- 4:30 P.M.—Symphonic Hour



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